



**REV<sup>d</sup> JETHRO INWOOD, B.A.**

*P. G. Chaplain for the County of Kent.  
Curate of St. Paul's, Deptford.*





**REV<sup>d</sup> JETHRO INWOOD, B.A.**

*P. G. Chaplain for the County of Kent.  
Curate of St. Paul's, Deptford.*

12 D<sup>a</sup>

# S E R M O N S;

IN WHICH

ARE EXPLAINED AND ENFORCED

THE

RELIGIOUS, MORAL, AND POLITICAL VIRTUES OF

## FREEMASONRY.

PREACHED UPON SEVERAL OCCASIONS,

BEFORE THE

PROVINCIAL GRAND OFFICERS,

AND OTHER BRETHREN,

IN THE

Counties of Kent and Essex.

DEDICATED, BY PERMISSION, TO

WILLIAM PERFECT, Esq.

P. G. M. FOR THE COUNTY OF KENT.

BY THE

REV. JETHRO INWOOD, B. A.

P. G. C. FOR THE COUNTY OF KENT;

AND CURATE OF ST. PAUL'S, DEPTFORD.

PRINTED FOR THE AUTHOR,

(BY J. DELAHAY, DEPTFORD-BRIDGE,)

AND TO BE HAD AT THE RECTORY HOUSE, DEPTFORD, AS ABOVE,

AND OF CROSBY AND LETTERMAN, STATIONERS-COURT,  
NEAR PATERNOSTER-ROW, LONDON.

11

S E R M O N S

IN LONDON

ARE PUBLISHED AND ENFORCED

BY THE

BRITISH MUSEUM

AND THE



WILLIAM

AND

AND

AND

AND



**TO**  
**WILLIAM PERFECT, Esq.**  
**Provincial Grand Master**  
**for the County of Kent.**

**R. W. SIR, AND BROTHER,**

**W**HEN I consider your  
very high and respectable attainments  
in the Science of Masonry, as well as  
of all the other Arts and Sciences;  
and reflect that you should have  
heard the following small proofs of  
study,



study, with such a degree of partiality, as not only to encourage their publication, but also to permit their Dedication to your Name: I cannot but ascribe this condescension, more to your love of the RELIGIOUS and MORAL part of our ROYAL ORDER, than to any merit you can possibly see in those feeble productions, which are now deliveted for your perusal.

That this Religious Predilection may be continued to you, with all its happy benefits, and may it close, (however far distant I have every reason to wish that period may be)

Yours

may

DEDICATION.

V.

may it close your present existence,  
in all its calm serenity and peace;  
and open your future state in all the  
fulness of everlasting felicity, prays  
very sincerely,

Your very affectionate Brother,

And ever obliged

Humble Servant,

J. INWOOD.

RECTORY-HOUSE,  
ST. PAUL'S, DEPTFORD,  
APRIL, 1799.

DEDICATION.

may it clothe your present existence  
in all its calm beauty and peace;  
and open your future here in all the  
fulness of everlasting felicity. Prayers  
very sincerely,

Your very affectionate Brother,

And ever obliged

Humble Servant

W. WOOD



---

---

## SUBSCRIBERS' NAMES.

### A

**A** SPERN James, R. W. M. and Father of St. Peter's  
Lodge, Walworth  
Allen, Rev. William, Daglingworth, Gloucestershire  
Adams, John, R. W. M. Lodge of Friendship  
Alston, Edward, P. M. ditto  
Aplin, Samuel, Lodge of Nine Muses  
Ayres, Captain, Holborn, 2 copies  
Affiter, T. Maidstone, 2 copies  
Affiter, D. Gravesend, 3 copies  
Adams, Moses, ditto  
Austen, Ambrose, West Malling  
Andrews, G. Durnoverian Lodge  
Applin, John, ditto  
Adkins, Samuel, Sr. Paul's Lodge  
Aston, John, St. Alban's Lodge  
Adie, James, ditto  
Atherden, E. Jacob's Lodge

### B

Batson, Edward David, Esq. Lodge of Antiquity  
Boileau, John Peter, Esq. Alcester  
Bourhier, Henry, Esq. R. W. M. Lodge of Concord  
Box, Philip, Esq. Buckingham  
Bartlett, John, Esq. ditto

Brown, Charles Stuart, Esq.  
 Bush, John, Esq.  
 Blakemore, Thomas, St. Paul's Lodge  
 Burkinshaw, Rev. ditto  
 Browning, Samuel, Secretary Royal Navy Lodge  
 Baily, Thomas, ditto  
 Burdett, P. Secretary Kentish Lodge of Antiquity  
 Barber, Richard, W. M. St. Alban's Lodge  
 Bryan, John, ditto  
 Blackmore, William, ditto  
 Butler, William, Kidderminster  
 Bailey, W. Jacob's Lodge  
 Bouchier, Edward, ditto  
 Bland, J. ditto  
 Blinkinop, J. ditto  
 Bishop, G. Sandwich  
 Blackburn, ———, St. Peter's Lodge, Walworth  
 Brogden, ———, Union Lodge  
 Backhouse, ———, Lodge of Unanimity  
 Bedford, ———, ditto  
 Brandish, R. W. M. Appollo Lodge, 2 copies  
 Boulton, ———, Angel Inn, Alcester, A. L.  
 Bishop, R. W. M. Prestonian Lodge of Friendship  
 Blacker, ———, Secretary, ditto  
 Beckwith, ———, ditto  
 Blankley, J. W. ditto  
 Belmain, J. G. Perfect Lodge  
 Boyce, James, ditto  
 Bayley, Thomas, ditto  
 Betts, John, ditto  
 Bartlett, W. S. Royal Gloucester Lodge  
 Bishop, John, Lodge of Fortitude  
 Baker, ———, His Majesty's ship Impregnable  
 Boyle, Thomas, Rodney Lodge  
 Barrow, William, ditto

Bennett, Sommerton, Howard Lodge of Brotherly Love  
 Bennett, —, Portrait Painter, Greenwich  
 Brown T. Witham Lodge  
 Bone, Bernard, J. W. Lodge of Friendship  
 Boncey, Samuel, R. W. M. Thanet Lodge  
 Barnard, Charles, S. W. ditto  
 Boncey, Charles, ditto  
 Brown, William  
 Barnes, James, J. W. Lodge of Moral Reformation  
 Barnes, Robert Sew. ditto  
 Brotherton, William, ditto  
 Burnett, Richard, ditto

C

Chadwick, Rev. Charles Sheffield  
 Crampton, William, Esq.  
 Cutcliffe, Lieut. Royal Navy, 2 copies  
 Carr, —, Lodge of Unanimity  
 Clarke, J. W. Apollo Lodge  
 Cruckshanks, —, ditto  
 Children, —, Treasurer, Prestonian Lodge of Friendship  
 Coverdale, —, S. W. ditto  
 Chapman, Lieut. W. Lon. Militia, Country Stewards Lodge  
 Cousins, —,  
 Caster, Thomas, Maidstone  
 Capon, S. Perfect Lodge  
 Church, Charles, Royal Gloucester Lodge  
 Chapman, H. Lodge True and Faithful  
 Crispie, John, Lodge of Fortitude  
 Cullen, Samuel, Union Lodge  
 Clay, J. ditto  
 Campbell, R. Royal Navy Lodge  
 Crisp, Wm. ditto.  
 Cribb, John, Grays  
 Cooke, James, St. Alban's Lodge



Carpenter, Thomas, Schoolmaster  
 Caught, G. Jacob's Lodge  
 Cramp, J. ditto  
 Child, J. ditto  
 Cunningham, J. ditto  
 Collar, T. ditto  
 Chapman, George, Treasurer Rodney Lodge  
 Chambers, Daniel, ditto  
 Caparn, John, R. W. M. Witham Lodge  
 Cobb, William, Thanet Lodge  
 Coley, Dan. R. W. M. Lodge of Moral Reformation  
 Caswell, John, ditto  
 Cox, Reuben, Secretary ditto  
 Crofter, John, Gravesend  
 Crofter, William, ditto  
 Collingwood, Wm. Secretary Fraternal Lodge  
 Carrington, ———, Telegraph, Gadd's Hill  
 Capon, Edward, Brighton  
 Cox, Miss Ann, Chelsea

## D

Downing, George, Esq. P. G. M. of the County of Essex,  
 3 copies  
 Denner, ———, St. Peter's Lodge, Walworth  
 Drummond, ditto  
 Doubt, G. Lodge of Love and Honour, 3 copies  
 Dawson, ———, Merchant, Lodge of Unanimity  
 Dawson, ———, Attorney, ditto  
 Deeshurst, T. Apollo Lodge  
 Deakin, ———, Prestonian Lodge of Friendship  
 Downs, W. Minerva Lodge  
 Davis, A. B. Royal Gloucester Lodge  
 Davis, W. Durnoverian Lodge  
 Down, J. Jun. Lodge of Fortitude

# SUBSCRIBERS' NAMES.

xi.

Dear, Edmund, Secretary Union Lodge  
 Dixon, R. Bell, Royal Navy Lodge  
 Deverfon, J. ditto  
 Downs, P. M. St. Alban's Lodge, J. G. W. for the  
 County of Warwick  
 Darby, Henry, Jacob's Lodge  
 Dahlstrom, Capt. A. P. the Swedish Minerva  
 Dewes, George, S. W. Rodney Lodge  
 Dunn, Lewis, ditto  
 Duncan, Timothy, ditto  
 Dixon, John, Lodge Moral Reformation  
 Dominy, John, Gravesend  
 Delahoy, James, Lodge of Friendship

## E

Eaton, Rev. John, L.L.D. 6 copies  
 Edgumbe, P. Esq. J. W. Kentish Lodge of Antiquity,  
 10 copies  
 Elwich, —, Lodge of Unanimity  
 Ewin, Archibald, Lodge of Fortitude  
 Emanuel, Emanuel, Royal Navy Lodge  
 Edmeads, —, Kentish Lodge of Antiquity  
 Evans, Thomas, Treasurer St. Alban's Lodge  
 Eades, George, Attorney, Apollo Lodge  
 Eland, Mr.  
 Edwards, Robert, S. W. Lodge Moral Reformation  
 Eccleston, Luke, Gravesend

## F

Fooks, Thomas Broadley, Esq. P. S. W. Perfect Lodge,  
 4 copies  
 Finch, —, Canterbury, 3 copies  
 Finlater, William, S. Peter's Lodge, Walworth  
 Farrer, —, Lodge of Unanimity

Fellyham, —, Wrotham  
 Finch, William, Perfect Lodge  
 Francis, —, Rochester  
 Flinders, John, Union Lodge  
 Flower, Joseph, Royal Navy Lodge  
 Fitzgerald, —, Kentish Lodge of Antiquity  
 Fenley, M. Jacob's Lodge  
 French, John, sen. Deacon, Rodney Lodge  
 Fewson, David, ditto  
 Fielding, George, ditto  
 Fraife, Jacob, ditto  
 Forster, Thomas, Howard Lodge of Brotherly Love  
 Fisher, Charles, Thanet Lodge  
 Fraiser, William, Wapping  
 French, Mrs. Mary, Woolwich

## G

Garland, Matthew, R. W. M. and Father of the Perfect  
 Lodge, and P. G. O. for the County of Kent,  
 3 copies  
 Gray, E. O. Esq. Buckingham  
 Goode, Francis, Esq. ditto  
 Gibbon, —, Esq. London  
 Goodman, —, R. W. M. of Inflexible Lodge  
 Garner, William, Thanet Lodge  
 Giles, George, Lodge Moral Reformation  
 Gledhill, —, Lodge of Unanimity  
 Gill, —, ditto  
 Green, —, Prestonian Lodge of Friendship  
 Godfrey, —, ditto  
 Golding, William, Perfect Lodge  
 Globe Lodge  
 Greatrix, Charles, St. Paul's Lodge  
 Green, James, Union Lodge  
 Gaskill, —, ditto, 2 copies



Gill, Evan, Royal Navy Lodge  
 Grainger, Henry, Cl. Montague Street, Spitalfields  
 Gurr, J. S. W. Kentish Lodge of Antiquity  
 Green, John, St. Alban's Lodge  
 Gilbert, John, M. Apollo Lodge

## H

Hefeltine, James, Esq. P. S. G. W. and G. T.  
 Husband, Rev. Mr. Wetherseale  
 Haslop, Rev. Richard Stifford  
 Hornidge, Rev. Wm. G. Royal Gloucester Lodge  
 Howell, —, Esq.  
 Harrison, George, Esq. P. J. G. W.  
 Hardy, David, Rodney Lodge  
 Harris, Rob. R. W. M. Lodge of Peace and Concord,  
     3 copies  
 Hodfall, —, Lodge of Emulation  
 Harrison, Denwood, Thanet Lodge  
 Hopwood, John, Lodge Moral Reformation  
 Harry, William, ditto  
 Hinds, John, Gravesend  
 Harman, Thomas  
 Hildick, Benjamin, St. Paul's Lodge  
 Hodges, Thomas, ditto  
 Hollins, William, ditto  
 Hedgcock, Richard, Royal Navy Lodge  
 Husband, Wm. ditto  
 Hulbert, G. Kentish Lodge of Antiquity  
 Holloway, Samuel, ditto  
 Holman, J. W. Rumford  
 Herbert, Thomas, Grays  
 Hardy, Thomas, St. Alban's Lodge  
 Hyrons James, ditto  
 Hope, G. ditto

Hodgman, C. Jacob's Lodge  
 Houghton, R. Ashford  
 Hughes, —, St. Peter's Lodge, Walworth  
 Hardy, S. W. Lodge of Unanimity  
 Haigh, —, ditto  
 Halfhide, —, Well-disposed Lodge  
 Halse, R. W. M. Loyal Lodge  
 Hedges, Thomas, Wrotham  
 Herbert, Wm. Cobham  
 Hallett, Geo. Perfect Lodge  
 Hedenberg, E. C. P. M. Minerva Lodge  
 Harrifon, —, ditto  
 Hemsworth, Wm. ditto  
 Hough, J. J. Royal Gloucester Lodge  
 Holtham, Wm. ditto  
 Helps, Richard, ditto  
 Haynes, Thomas, ditto  
 Hill, John, Durnoverian Lodge  
 Higgins, James, Lodge of Antiquity  
 Holland, —, Prestonian Lodge of Friendship  
 Hallett, Mrs. Eliz. Woolwich

## I J

Hliff, —, Lambeth Hill, Doctors Commons  
 Jones, —, Apollo Lodge  
 Johnson, —, Secretary Apollo Lodge  
 Joseph, —, Well-disposed Lodge  
 Jones, John, Royal Gloucester Lodge  
 Jones, Wm. W. M. St. Paul's Lodge  
 Jenkins, Samuel, Perfect Lodge  
 Johnson, R. Union Lodge  
 James, J. N. ditto  
 Irish, —, Kentish Lodge of Antiquity  
 Jarvis, —, Thanet Lodge

## K

Kent, Dr. His Majesty's Ship Victory, 3 copies  
 Kennet, —, Lodge of Unanimity  
 Kirkland, F. Butc, Union Lodge  
 Kingsford, John, Royal Navy Lodge  
 Kirby, M. Kentish Lodge of Antiquity  
 Kay, J. Jacob's Lodge  
 Keen, William, Howard Lodge of Brotherly Love  
 Kidd, —, Lodge Moral Reformation

## L

Lancaster, Benjamin, Esq. P. J. G. W.  
 Lodge of Friendship, Deptford  
 Lodge, Royal Navy, 4 copies  
 Lodge of St. George, York, 6 copies  
 Lodge, St. Paul's  
 Lodge, Kentish, of Antiquity, 10 copies  
 Lodge of Amity  
 Lodge of St. Alban's  
 Lodge, Jacob's, Ramsgate, 10 copies  
 Lodge Love and Honour, Falmouth, 3 copies  
 Lacey, James, Cinque Port Light Dragoons, 2 copies  
 Lovejoy, P. M. St. Peter's Lodge, Walworth  
 Linecar, R. W. M. of Lodge of Unanimity  
 Langston, Steward, Apollo Lodge  
 Lockett, —, Prestonian Lodge of Friendship  
 Little, —, ditto  
 Lott, —, Lodge True and Faithful  
 Langdon, —, P. M. Loyal Lodge  
 Lock, John, Perfect Lodge  
 Long, John, ditto  
 Lord, Charles, Royal Navy Lodge  
 Lucas, Seb. J. W. ditto  
 Lane, Wm. ditto



Law, J. Jacob's Lodge  
 Lacey, J. ditto  
 Leach, ———, Pudding-Lane  
 Levitt, Quarten, Secretary Rodney Lodge, 2 copies  
 Lansell, William, J. W. Thanet Lodge  
 Lee, Samuel  
 Lockett, Samuel, Northfleet  
 Lamb, Cornelius, Treasurer Fraternal Lodge

## M

Marsh, Charles, Esq. P. J. G. W.  
 Millar, Robert, Esq. Buckingham  
 Munkhouse, D. O. Lodge of Unanimity  
 Meggitt, J. W. ditto  
 Morris, Amherst, Esq. 3 copies  
 Morrell, S. W. Apollo Lodge  
 Mascall, ———, ditto  
 Minor, ———, Apollo Lodge, Lieut. 22d Reg. Light Dragoons  
 Miles, Prestonian Lodge of Friendship  
 Masters, ———, ditto  
 Moore, ———, Druggist, Fleet-street, 3 copies  
 Messenger, Geo. Perfect Lodge  
 Messenger, Thomas, ditto  
 Messenger, Wm. ditto  
 Mills, John, ditto  
 Mills, Thomas, ditto  
 Medd, John, S. W. Minerva Lodge  
 Mutlow, William, Royal Gloucester Lodge  
 Millar, William, ditto  
 Maddick, Jeff. Durnoverian Lodge  
 Maudsley, John, St. Paul's Lodge  
 Matchett, John, ditto  
 Millard, John

Mills, John, Union Lodge  
 Morley, William, ditto  
 Meers, John, Royal Navy Lodge  
 Marriott, Robert, Lodge of Amity  
 Mallins, William, Apollo Lodge  
 Masters, George, R. W. M. and Father of Jacob's Lodge,  
 Ramsgate  
 Martin, William, Sherborn Lane  
 Matthew, Charles, Rodney Lodge  
 Morris, John, ditto  
 Mansell, Thomas, Treasurer Lodge of Friendship  
 Munton, William, Steward Thanet Lodge  
 Mitchener, John, ditto  
 Mears, Henry, Treasurer Lodge of Moral Reformation  
 Middleton, James, ditto  
 Memprie, Robert, ditto  
 Mason, Isaac, Lodge of St. John  
 Miller, ———, of the Ship Oudin  
 Masters, William, P. M. Fraternal Lodge  
 Mills, ———, Engraver, Blackfriars Road

**N**

Nash, Thomas, Esq. Gravesend  
 Nayton, Edward, Ramsgate, 7 copies  
 Newman, Wm. Miles, S. W. Lodge True and Faithful,  
 a copies  
 Newman, William, Birling-Place  
 Newey, John, P. M. Perfect Lodge  
 Nichols, Samuel, ditto  
 Nosworthy, Captain, ditto  
 Nash, George, ditto  
 Neaden, S. Jacob's Lodge  
 Notley, Samuel, Lodge of Emulation

O

Oliphant, David, Birchinton, Thanet Lodge  
 Osborne, Charles  
 Oxley, William, Gravelend  
 Oxley, ———, Lodge of Unanimity  
 Okey, Thomas, Royal Gloucester Lodge

P

Perfett, William, Esq. P. G. M. for the County of Kent,  
 10 copies  
 Perfett, George, G. P. J. W. for the County of Kent  
 Pearson, Rev. Samuel, Netherseale  
 P. Pierce, Esq. Hanover-Street  
 Parker, ———, Esq. Spoh  
 Pagander, Captain L. Swedish Ship Frederic  
 Passingham, ———, St. Peter's Lodge, Walworth  
 Peacock, ———, Bedford-Row, Walworth  
 Palmer, John, Lodge Fortitude  
 Potter, John, Howard Lodge of Brotherly Love  
 Powel, Richard, Lodge of Friendship  
 Peete, James, Birchington, Thanet Lodge  
 Puckrin, ———, Lodge of Unanimity  
 Penny, ———, ditto  
 Peterlon, ———, ditto  
 P ———, Alexander, Maidstone  
 Percival, John, Perfett Lodge  
 Palin, Thomas, Royal Gloucester Lodge  
 Piper, John, Lodge Fortitude  
 Philpot, George, ditto  
 Preston, William, Lodge of Antiquity  
 Pratt, Isaac, St. Paul's Lodge  
 Pichard, Joseph, Union Lodge



Peirel, John, Royal Navy Lodge

Phillips, John, St. Alban's Lodge

Price, William, ditto

Page, R. Jacob's Lodge

Priest, J. ditto

### Q

Quarrington, Rev. John, Royal Gloucester Lodge

### R

Ruspini, Chevalier Bartholomew, Esq. G. S. B.

Rich, George, Esq. Gravesend

Robinson, Capt. Lodge of Unanimity

Rennison, —, St. Peter's Lodge

Ridley, —, Secretary to St. Peter's Lodge, Walworth

Robinson, Secretary Lodge of Unanimity

Ruff, Surgeon, Stanhope Street

Russell, William, P. M. Perfect Lodge

Rodgers, F. ditto

Richardson, John, R. W. M. Royal Brunswick Lodge

Ruck, Richard, Lodge Fortitude

Rayfield, William, ditto

Riley, John, Royal Navy Lodge

Rushon, William, St. Alban's Lodge

Redman, J. Jacob's Lodge

Richardson, Richard, Rodney Lodge

Robinson, William, Howard Lodge of Brotherly Love

Robinson, T. Witham Lodge

Read, William, Thanet Lodge

Ray, William

Rehm, Joseph

Row, William, Gravesend

Ringham, Joseph, R. W. M. Fraternal Lodge, 2 copies

Selby, James, Esq. West Malling  
 Style, Edward, Esq. South Moulton  
 Smith, James, Esq. 2 copies  
 Simpson, Captain, West London Militia  
 Stone, —, Margate, 2 copies  
 Squires, —, 74, Cheapside, 2 copies  
 Stones, T. Quarter-master Cinque Port Fencibles  
 Smale, —, St. Peter's Lodge, Walworth  
 Stafford, —, Lodge of Unanimity  
 Scholes, —, ditto  
 Senior, —, ditto  
 Stott, —, ditto  
 Sampson, —, ditto  
 Statter, —, ditto  
 Sackett, —, Prestonian Lodge of Friendship  
 Sanders, —, Maidstone  
 Smith, —, West Malling  
 Spray, —, Perfect Lodge, P. G. S. for County of Kent  
 Scott, —, Surgeon, Secretary Perfect Lodge  
 Sharp, Nicholas, ditto  
 Seymore, William, W. M. Minerva Lodge  
 Scholefield, John, J. W. ditto  
 Smith, William, Royal Gloucester Lodge  
 Smith, Lowe, St. Paul's Lodge  
 Smith, James, Union Lodge  
 Stretton, William, ditto  
 Swann, John, ditto  
 Shepherd, John, Royal Navy Lodge  
 Serjeant, William, ditto  
 Smith, Christ. Secretary St. Alban's Lodge  
 Simmons, F. Jacob's Lodge  
 Sladen, E. ditto  
 Stiles, T. ditto

# SUBSCRIBERS' NAMES.

xlii

Smith, Rob. R. W. M. of Rodney Lodge  
 Shackles, Wm. ditto  
 Simpson, T. Witham Lodge, 3 copies  
 Scott, T. ditto  
 Showell, Matth. S. W. Lodge of Friendship  
 Solomon, Edward, Thanet Lodge  
 Stones, Thomas, sen. Treasurer ditto  
 Stevenson, James, Steward ditto  
 Stones, Thomas, jun. ditto  
 Smith, Workman Hoskins  
 Smith, George, of the ship Oudin  
 Scott, James, Schoolmaster, Woolwich  
 Sharp, George Lock, ditto  
 Sharp, James, ditto  
 Sharp, William, ditto  
 Scott, Mrs. Mary, ditto

## T

Taylor, Clement, Esq. D. P. G. M. for the County of Kent,  
 2 copies  
 Thompson, —, Esq. P. G. S. W. for the County of  
 Kent, 5 copies  
 Taylor, Clement, jun. Esq. Maidstone, 3 copies  
 Turner, Charles, Esq. South Lambeth, 2 copies  
 Tottie, —, Lodge of Unanimity  
 Tidball, James, Perfect Lodge  
 Tyer, Henry, ditto  
 Tealby, Robert, Secretary Minerva Lodge  
 Tanner, John, Lodge Fortitude  
 Thompson, William, Lodge of Antiquity  
 Taylor, William, Union Lodge  
 Thompson, Robert, Royal Navy Lodge  
 Turner, Robert, St. Alban's Lodge  
 Thomas, Richard King, Apollo Lodge



Till, Thomas, R. W. M. Howard Lodge of Brotherly  
Love

Turnis, Edward, Lodge of Moral Reformation

V. W. M. Lodge of Moral Reformation

Virgo, Francis, R. W. M. British Lodge, and P. G. S.

W.

White, William, Esq. Secretary of the Grand Lodge  
of England

Williams, Thomas, Esq. London

Wing, William, Lewisham

Wissell, —, Apollo Lodge

Woods, —, Prestonian Lodge of Friendship

Webb, Gabriel

Wenman, Isaac Snodland

Wright, Robert, Perfect Lodge

Whitworth, Charles, ditto

Wilson, Alexander, ditto

Watts, Thomas, ditto

Wellard, Joseph, ditto

Williams, Edward, ditto

Wilkinson, Joseph, Minerva Lodge

Wood, Thomas, ditto

Walker, Paul, Royal Gloucester Lodge

Wood, John, Durnoverian Lodge

Wood, George, ditto

Woollen, P. M. Royal Brunswick Lodge

Warham, James, Lodge True and Faithful

Wakeman, Robert, St. Paul's Lodge

Willmore, Joseph, Secretary ditto

Ward, Richard, Union Lodge

Windeyer, —, Kentish Lodge of Antiquity

**SUBSCRIBERS' NAMES.**

**xxiii.**

Williams, Abel, St. Alban's Lodge  
Wareham, G. Jacob's Lodge  
Wybourn, Thomas, ditto  
Ward, John, Rodney Lodge  
Warren, James, Secretary Thanet Lodge, 6 copies  
Wharton, George, Woolwich  
Woodgate, Thomas, Gravesend  
Warner, Charles, S. W. Fraternal Lodge  
William, Richard, Portrait Painter, London  
Wood, Richard,

**†** *An additional List of Subscribers will be printed and delivered  
at a future Opportunity.*

Wood, Richard.  
William, Richard, Fortman Painter, London.  
Wagner, Charles, S. W. Historical Lodge.  
Woodgate, Thomas, Weymouth.  
Watson, George, Woolwich.  
Warren, James, Secretary, Thetford Lodge, 6 copies.  
Ward, John, Rodney Lodge.  
W. Boden, Thomas, ditto.  
Wheeler, C. Jacob's Lodge.  
Williams, Abel, St. Albans Lodge.



A  
**S E R M O N**

**PREACHED**

**AT THE ANNIVERSARY**

**GRAND PROVINCIAL MEETING**

**OF**

*Free and Accepted Masons,*

**At GRAVESEND, IN KENT,**

**JUNE 24, 1793,**

*On the Celebration of St. John the Baptist.*

---

**BY THE**

**REV. JETHRO INWOOD, B. A.**

**CURATE OF ST. PAUL'S, DEPTFORD,**

**AND P. C. C. FOR THE COUNTY OF KENT,**

# SEER MON

GRAND NATIONAL MEETING

Free and Accepted Masters

A. GRAVES

Grand Master

of the Grand Lodge of the State of New York

NEW PETERHOOD IN WOOD, S. A.

QUESTIONS OF THE ORDER

AND OF THE CONSTITUTION OF THE ORDER

---

---

# SERMON,

PREACHED AT GRAVESEND,

JUNE 24, 1793,

*On the Celebration of St. John the Baptist.*

---

---

ACTS. CHAP. vii. PART OF THE 26th VER.

*Sirs, ye are Brethren.*

THE great desire of that part of the world, who are not yet initiated in the masonic order, is, to be acquainted with that grand secrecy, by which so many men of different nations, languages, dispositions, views, stations, and interests, are, above all other societies in the universe, so united in one undivisible chain of friendship and brotherhood; and because this



secret still remains perfect and entire, within the limits of the order; some ridicule us, some slander us, and some are splenetic enough to surmise much evil of us, and totally to condemn us. But believe me, all ye who are not masons believe me, as one who dare not speak falsely before the awful presence of Almighty God, the Grand Architect of the heavens and the earth; believe me, that the royal order of Masonry, however secret from its most early initiation, to the present moment, has nothing belonging to it, but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it respects our duty to God or man; yea, so far is it from any thing of this, that every part of it, if duly followed, has a direct tendency to enforce, and to encourage, the performance of every one of its most holy precepts: nor do I know a more prominent and distinguishing feature it possesses, than that which our text affords us, for description and enforcement, i. e. "*Sirs, ye are Brethren.*"

As Christians, as Englishmen, nay, as members of any society, you must know, unless you are ignorant of every thing that is good, and amiable, and pleasant, you must know the utility,

utility, the beauty, and the perfection of union, or unity amongst men: and though any species of unity may possess very great mystery, you must know, at the same time, that no mystery can of itself be the cause of any material defect to the unity, but in many instances naturally tends to add much to its perfection and excellency. By way of description of this assertion, let me ask, can you describe satisfactorily to yourselves, the great mystery of the unity of the Trinity, which is so essentially the glory of the incomprehensible Deity? You must answer, No! And will you then, like many fashionable and dangerous fanatics and philosophers of the present day, condemn that union because you are ignorant of the cause, method, or manner of its unity, or how it produces that grand effect upon the human mind, which it has for ages past effected? Surely, no! Here then is a proof that there may be great mystery in unity, and the unity, so far from being condemnable on account of its mystery, that sure no one dare deny but that it is infinitely and eternally perfect.

Again, observe a very great excellency of union in a political sense. Perhaps the history of man no where affords us any information, of

any period, like the present, of national unity in our national politics; and I beseech you from what source, like this union, could we possibly expect any tolerable degree of success against the daring attempts of foreign foes, who have opened their mouths against us, to swallow us up like roaring lions; or from domestic enemies, who, like crocodiles, have endeavoured to ensnare us, or like snakes, have endeavoured to destroy us? Surely from no source, next to the interference of Divine Providence, like this union of sentiment, could we hope for success. Has it not been as a sword in the bosom of the former, to wound their growing spirit of mischievous intentions, and has it not been a deadly poison in the heart of the latter, to smother, at least for the present, the kindling flame of their treasonable projects against our dearest privileges? And even this political union is not without its mystery. It is almost an undiscoverable mystery, that a nation, so averse to its present engagements of war and tumult, both from interest and humanity of sentiment, should almost universally unite to encourage, support, and continue, the utmost exertions of that, which naturally exhausts our wealth, draws rivers of tears from many of our fellow creatures eyes, and gives every disagreeable



able sensation to all the feelings of our national and Christian humanity. And yet methinks, all circumstances considered, all must confess, that this unity of sentiment, though accompanied with this mystery, is very commendable, and we, as individuals of this great national society, should without it be in imminent danger.

There is then great benefit in union, and though all are not acquainted with, nor are able to comprehend the mystery of that union, its mystery or secrecy is by no means a sufficient reason, nor ought it to be allowed as a reason at all, why this secrecy should in any respect authorize those, who are ignorant of the secrecy, to slander, defame, or condemn the unity.

Having thus introduced my occasional address, by proving that our Craft by no means deserves the defamation of the public, or of any individual, because the bond of our union is a mystery or a secret; I shall turn my attention to the words of my text, and address myself immediately and particularly to you my beloved brethren of our royal and sacred order, embracing this favourable opportunity of admonishing you; to give your most scrupulous attention to all the solemn obligations of that order, that you may give none occasion to the

enemy to blaspheme; that you may cause none who come amongst you to regret, what we justly style, the high privilege of admission; but rather that you may give the most incontestible proofs to all, both within and without, that you are, not only in word and profession, but in deed and in truth, what you profess to be, "*brethren*."

First, we will consider in what sense all men, and we in particular, as Masons, are "*brethren*;" and afterwards we will endeavour practically to enforce the great duty of this union. Now, though I am only professedly preaching to my brother masons, you will excuse me, if I endeavor to make this masonic meeting in a religious sense, as useful as we can to all. And in doing this we cannot very easily escape the observation, that, *All Men are Brethren*.

Give me leave to begin with observing, my friends, that you who are not masons, lie under the same general obligation to act as brethren to us, and to each other, as we do to all the world, and in particular to each other of our pious and honourable community. For by creation we are all the children of one common parent; of one blood, the Great Architect of the world, made  
all

all the families of the earth. See the order of his work ; he laid the broad foundation of the universe ; he raised, without axe or hammer, the circular walls of this terraqueous globe ; he roofed it with yonder beautiful canopy, and ornamented it with all those unnumbered and unmeasurable glittering orbs of shining light and lustre ; perfected it in all its beauty, and furnished it with all its utility ; and, like a workman who needed not to be ashamed of his performance, pronounced the wondrous fabric good, perfect, compleat. Next he built the human frame ; furnished its interior part with immortality ; pronounced his creature man very good ; sent him forth as the inhabitant of his new made world ; bid him multiply ; and declared him the common father of the intended human race. From this stock, all our race was propagated, *all we are brethren* ; Adam was our federal head, and Adam was the Son of God.

Again, as the great provider in the course of nature, and the riches of providence, he daily manifests to all, that *all are brethren*. It is for all, that his benignant sun shines, in resplendent lustre, and in unison with the tender dews of heaven, or the cloud laden with showers, moistens, softens, and vivifies the powers of nature ; fructifies the  
bowels



bowels of the earth; clothes the meadows with flowers, and grass, and herbage; shoots from the hardened branch and body of the tree, the tender blossom, and ripens the luscious fruit; dresses the gay parterre with all its gaudy colours, and its rich perfumes; furnishes the ten thousand hills with cattle; fills the meadows with the lowing kine, and the bleating flocks; furnishes the ocean with her scaly tribe, and the air with her feathered fowl; and in ten thousand thousand instances, proves from his general, his liberal, his benevolent provision, that he the common father is of all, and *all we are brethren.*

Lastly, and not the least instance, does he prove our universal brotherhood, in the unfathomable, unlimited, and unbounded price he paid in the blood of Jesus, for the purchase of the world; here none are exempted in this mighty ransom; he who tasted death for every man, when expiring upon the cross, sealed with his blood the universal bond, and in his wide-stretched arms of universal love, embraced a dying world, bid all to live, and bid them live as *brethren.*

My friends, as men in the world, ye are all brethren;

brethren; see then as ye return through the world, to your heavenly Father, that ye fall not out by the way.

To you my brethren, who have attached yourselves to each other, in the grand and royal order of *Masonry*, besides these various bonds of union with which all men are united as brethren, I address myself in reminding you of the solemn obligations and engagements with which we have entered into the union of brotherhood, before God and our brethren: engagements than which nothing can be more binding; nothing can be more sacred; nothing can be more pious. Recollect and feel, sirs, with all its first intended force, that if it is possible, in bonds stricter than the bonds of all men, "*ye are brethren.*" Brethren by bonds never to be broken, but with the highest, deepest, broadest breach of all moral honesty, civil integrity, and religious sincerity; bonds in which ye were not born; bonds into which ye were neither entrapped, enticed, nor compelled to enter; bonds into which ye entered by your own free will and consent; bonds from which ye might, even to the last moment before ye entered, have easily escaped. If therefore, for I must be faithful, or I forfeit the name of Brother; if therefore, as *Masons*,  
ye

ye are not Brethren, as men, ye are worse than  
the worst of men.

We proceed now practically to enforce this  
great duty of brotherhood; and in this, though  
I hope my brother masons will feel themselves  
peculiarly interested, I think the rest of the  
congregation have no right to exclude them-  
selves; and thus our discourse, though delivered  
upon this particular occasion, may become ge-  
nerally useful.

Now by way of plan for what is hereafter to  
be advanced, I believe it will be generally  
agreed to, that in the order of brotherhood,  
their *interest*, their *reputation*, their *felicity*,  
should be one.

First, their interest should be one; in the first  
publication of the gospel, it was an order in the  
primitive church, that the possessions of all,  
should be put into one common stock, and all  
should have free access; and according to their  
necessity, every one should partake. But such  
is the change of times, manners, and circum-  
stances, that a common stock of this sort, would,  
it is to be feared, be only a common stock of  
general abuse; when we say, therefore, that the  
interest of brotherly union should be one, we  
mean



mean not to advise the establishing a common stock for the free access of all; No! this would, I fear, scarcely in the present day, answer its intended purpose in any union whatever. For the examination necessary to the entrance of a member into any union or society, is so relaxed, that there is scarce any order into which almost the worst characters may not, by one means or other, gain admittance. View the house of lords, the house of commons, the court of judicature, the church of Christ, the army, the navy, and amongst the rest, the order of masonry, and none of these communities, I fear, are without their Judasses. Consequently when we say the interest of any community, or brotherhood, should be one, we only mean to say, that after due trial of the worthiness of the members of that community, or brotherhood, to which we are united, our attempts for the interest of the worthy members, should there be very preferably, yea, even scrupulously, placed, or we forfeit the observance of one of the most material credentials and bonds of union: we give that to a stranger which is due to a brother; we make a cruel breach in the bonds of brotherly union; we give our brother a pain; the world a subject for reproach; and ourselves a sting of conscience. Our interest  
therefore,

therefore, with these seasonable limitations, should be one.

Secondly, the reputation in brotherly union, should be one. This is if any thing a more particular, a more extensive, and a more binding duty than the other : in the former instance a man may have many hindrances to the performance of his duty, in its strictest sense ; he may have peculiar reasons for avoiding those kinds of connections which shall aid a brother's interest ; he may belong to more peculiar societies than one, and his interest must in duty be divided ; it may be very inconvenient, and very much to his own or family's disadvantage ; which, in many circumstances, may fairly stand in his justification, for not performing that apparent duty, of making the interest of brotherly union one, without some restriction. But such is the nature and obligation in the latter, i. e. that the reputation of a brother, in brotherly union, should be one, that a breach of it will scarce find an excuse.

To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be formed,

Defamation

Defamation is always wicked. Slander and evil speaking are the pests of civil society; are the disgrace of every degree of religious profession; are the poisonous bane of all brotherly love. Defamation is never absolutely, or indeed at all necessary; for suppose your brother has faults, are you obliged, because you speak of him, to discover them? has he no good qualities? sure all have some good ones; make them then, though ever so few, the subject of your conversation, if ye must talk of him; and if he has no good qualities, speak not at all of him. *If you cannot honor him, do not add to his disgrace.* Defamation will always make yourself unhappy, and often retort upon your own head. *Sirs, ye are brethren,* value then the reputation of your brother as you would your own; his disgrace, especially in the relation of it, will always be a part of your own; and if he deserves not your love and complacency, at least he has a demand upon your pity and commiseration. Speak not evil, brethren, one of another; he who speaketh evil of his brother judgeth his brother, and judgment is not the prerogative of man.

Again, lastly, in brotherly union their felicity should be one. A proper attention to this duty  
of



of brotherly love, will call forth all the activity of every brother in his own peculiar station, circumstances, and abilities, whether he is old or young, high or low, rich or poor. As all the members fitly joined, form one compleat body in the animal world; as all the members fitly joined in civil society, form one body in the political world; as all the members fitly joined, form one body in the religious world, Christ the head, and Christians the members; so all the members of any society fitly joined, can only form that brotherly union quite compleat. The rich add to the sustenance of the poor; the poor add to the comforts of the rich; the cheerful banish the glooms from the melancholy; the gloomy are a seasonable check to the levity of the wanton; the tears of misery sometimes melt the stony heart, and make it sensible of sublime and heavenly pity; and the smiling commiseration of the benevolent, wipe away the tears of sorrow from the distressed. And as often, I may say, as misery is lightened by *receiving* relief, so often is happiness in the good and charitable so encreased, by *giving* relief, that with minds thus inclined and engaged, and with hands thus employed, lift their possessors to those third heavens, where

Paul

Paul went and heard words unutterable; where  
Paul went and felt sensations undescribable.

My Brethren, the profession of adding to the felicity of others, is one of the grand and most prominent features of Masonry; suffer me here then particularly to advise, that you fail not in the performance of that very peculiar part of your profession, over which the world around you, keeps a nice, a scrutinizing eye. Let diligence, temperance and sobriety be the prevailing habits of your domestic life; that idleness and extravagancy may never, in any instance, cause your families to lament your want of conjugal, and parental affection. He that careth not for his own, and especially they of his own household, cannot be a Mason; he is worse than an infidel.

Let strict morality, humble piety, and warm devotion, be the prevailing traits of your religious profession; that immorality, impiety, or carelessness and lukewarmness in devotion, may not cause the Church to lament that Masonry, united to Christianity, has lessened rather than encreased the latter.

Are you rich? never let a Mason be accused

B :

of

of covetousness: are you poor? never let it be said a Mason was discontented: but be your circumstances what they may, always remember it is your duty, at least to endeavour, to increase the felicity of others. Masons in particular, *as the elect of God, should put on bowels of compassion*; your addition of wisdom, both scientific and Divine, which you receive in your lectures, should make you apt to teach. The humble condition, both of property and dress; of penury and want, in which you was received into the Lodge; should make you at all times sensible of the distresses of poverty, and all you can spare from the call of nature, and the due care of your families, should only remain in your possessions, as a ready sacrifice to the necessities of an unfortunate, a distressed Brother. Let the distressed cottage feel the warmth of your masonic zeal; and, if possible, exceed even the unabating ardour of Christian charity. At your approach, let the orphan cease to weep; and in the sound of your voice, let the widow forget her sorrow. Let your amiable presence at home be the constant felicity of your family. Let the sincerity of your piety and devotion be a song of praise in the church. Let the integrity and affability of your conduct in the world, be the subject of conversation to all those with whom



whom you travel through life ; and charity and benevolence the armorial bearings of your masonic honours,

*Sirs, ye are brethren*, and as such your interest, as near as possible, should be one ; your reputation, without restriction, should be one ; your felicity, without ceasing or restraint, should also be one.

A word or two by way of address, and I conclude. Do you who are not Masons, ask the secret of Masonry ? Do you ask an honest man then to break his word ? this you cannot desire ; however, this I assure you, without any unwarrantable discovery, that brotherly love, ornamented with the immoveable and also invaluable jewels of every other social and religious duty, which naturally springs from Faith, Hope, and Charity, are the very important and material branches of our Royal Craft ; and all our secrets have in themselves no worse tendency. Built on and drawn from revelation as it is, it must be of Divine original ; adorned by the beneficent actions, and amiable virtues of thousands of the first in rank, fortune, knowledge, and moral excellence ; of every language, of every clime, and of every age ; it must pos-

self an inherent worth. As for its effects, we may truly say, it has often been effectual to save life and property; it has often relieved distress; it constantly teaches the ignorant; it daily wipes rivers of tears from the eye of distress; it has often reconciled the most jarring interests; it has often converted the bitterest foes into the dearest friends. With these recommendations, and believe me, these are natural tendencies; it is a secret worthy the knowledge and acquaintance of every one.

To you, my dear Brethren, I advise, pursue the valuable lecture with constancy, firmness, and alacrity; each moving on in the Square of lovely truth, within in the Compass point of integrity, and by the rule of God's word, the grand descriptive part of Masonry; and, according to your various stations, in all the rules of symmetry, order, and proportion; that when your earthly lodge shall be dissolved, your Jewels may be safe, and you admitted into that more glorious lodge, where saints and angels shall be your brethren, and the Supreme Architect of the universe your unspeakably great and indisscribably Grand Master: which glorious end of our labours, and as an eternal refreshment

to our immortal spirits, may we all enjoy, through the merits of Jesus Christ our Lord; to whom with the Father, and the eternal Spirit of all grace and truth, be ascribed, as is most due, eternal and everlasting praises. Amen and Amen.

## PRAYER.

**E**TERNAL and everlasting God, who of one blood, hast formed all the nations upon earth, who hast richly poured down upon all, the benevolent riches of thy providential mercies, who, in the glorious person of thy beloved Son, hast paid a rich unfailing price for all the world; to Thee, eternal God of love, we pray that thou wouldst give us of that uniting spirit, by which all thy perfections are magnified, and all thy creatures are eternally benefited; that we in Thee, and thy eternal Son of love, our everlasting Redeemer; may become one united Brotherhood of everlasting truth and fidelity. Give us an united heart of Brotherly affection



towards the world in general, and each other in particular. May we be always unitedly engaged in the furtherance of each others spiritual and eternal interest, in the establishment of each others reputation, and in the increase of each others present and future felicity.

With all the wisdom which thou shalt give us, for it is thou alone who givest all we enjoy, give us the diligence of exertion to diffuse it amongst those minds that are still, than ourselves, more unlearned; and may we all, from the wisest to the most ignorant, excel in that wisdom which cometh from above, which is pure, simple, without partiality, full of good works. Yes! Lord! give us that wisdom which is above all wisdom, *the knowledge of Thee the true God, and Jesus Christ whom thou hast sent.*

With all the riches which thou shalt give any of us to possess, give us, we also pray Thee, the true estimation of those riches; give us to know that they come from Thee to us, to be dispensed abroad to others; that those whom thou hast blessed with riches, thou hast also appointed only the stewards of thy treasures; to dispose of them to others of thy needy creatures.

tures. And may our ears, our hearts, our hands, be open, to feed the hungry, to clothe the naked, to give medicine to the sick, and comfort to the distressed.

Impress thy sacred Word upon every heart, that above and before all things, we may all possess that true riches, which in value is superior to the most inestimable jewel, even the riches of thy eternal and everlasting favour; which, when all the worldly riches shall take to themselves wings and flee away, may give us an eternal inheritance amongst them that are justified. And that when we have done with all the trifling concerns of this frail perishable state, when the transitory business of this short day of human existence shall have passed its fleeting course, and the Great Architect of the universe shall command us to close the Lodge of human labour; may we all be admitted into that great and general assembly of the true and faithful, where Faith shall be truly realized, Hope universally confirmed, and Love shall be the grand, the prevailing passion of every assembled bosom.

To this great end, the salvation of our immortal souls, bless, we pray Thee heavenly Father,

Father, all the dispensations of thy providence, whether prosperous or afflictive; bless all the social meetings of all the societies in the world, and above all, the present opportunity of this momentary adoration at the footstool of thine all gracious Throne. May the feeble efforts of thine unworthy servant be blessed to every heart, and thy name everlastingly the glory of every Masonic meeting, through Jesus Christ the mediator for all. Amen and Amen.



# SERMON

PREACHED

AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF

*Free and Accepted Masons,*

AT WEST MALLING, IN KENT,

MAY 19, 1794.

---

BY THE

REV. JETHRO INWOOD, B.A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. C. C. FOR THE COUNTY OF KENT;

# SEER MON

AT THE UNIVERSITY

GRAND PROVINCIAL MEETING

OF

Free and Accepted Masters

A WEST MAILING, IN KENT

MAY 19 1854

BY THE

REV. JETHRO INWOOD, B.A.

CLERK OF ST. PAUL'S, DORSET

AND T. G. C. FOR THE COUNTY OF KENT.

# SERMON,

PREACHED AT WEST MALLING,

MAY 19, 1794.

I EPISTLE OF ST. PETER. 17th VER.

*Love the Brotherhood: Fear God: Honour the King.*

**M**ETHINKS, when I look round upon this audience, though so respectable both in number and appearance, I cannot but fancy, that I see a variety of very different kinds of hearers. There are, methinks, first the Brotherhood; who, professing our Royal Order, which I shall not scruple to style a very amiable sister of Religion, are come, I hope, more with a pious  
with



wish to hear the humane and moral principles of their profession enforced, than with any curiosity of hearing a novel preacher. They, however will find, whatever they before expected, that by the choice of my text, they are to be treated, more with very plain dealing, and salutary exhortation, than with novelty of sentiment, or refined composition.

Others there are, who, perhaps, because they are not acquainted with the secret of our order, may be a little prepared for evil surmise, for ridicule, and for slander. Now I do not positively condemn any one upon this point; I only say, from that too general experience of finding many in the world, ready to despise, merely because they do not understand; that, perhaps, in so numerous a congregation, there may be some such. - If there are then any such here, I hope, at least for their own sakes, that they will feel themselves totally mistaken in their ideas of us, when I tell them from this sacred place, where I should, without diffidence, think it is impossible for the most daring, to dare to tell a falsehood; that, had I searched all the records of Holy Writ, together with all the records of Masonry, from the beginning of the works of that Great Architect

fect who built the universe, to the present day, I could not have fixed upon three admonitions to enforce, more congenial, both to the spirit and practice of Masonry, than those, of which our text is composed: Therefore, we deny the merit of evil surmise, of slander, and of ridicule.

A third class of hearers, which we expect to find upon these occasions, are the curious and the inquisitive. They have heard of the Secrecy of Masonry; and though the Secret has through all ages remained undiscovered, yet still, a hope remains, that something may at this time be advanced, leading to a discovery. My curious friends, you are disappointed; and I assure you, you are still likely to be disappointed. For, my friends, if we *are* Masons, *as* we profess ourselves, our conduct is guided by holy and Divine admonition; and we are neither slanderers, tale-bearers, nor in any instance, and especially in that which respects our own order, can we possibly be, revealers of secrets.— You must therefore, my friends, at least on my part, remain contented with that portion of knowledge you already possess, concerning Us and our Order; till you acquire it by those lawful means, which are established in the Royal Order,

Order, and sent down to us from Hiram, from Solomon, and from all those Royal Ancients, and virtuous characters, at this time too numerous to mention, with which this same communion has in all ages been ornamented,

Thus far, however, as a Man, a Mason, and a Christian Minister, I am commissioned to reveal, and always ready to assert; that in all the depths of that secrecy by which we, in full, or in local union, distinguish ourselves from the rest of the world; there is so far from being any thing inconsistent to the sentiments and practice of our text, that as a peculiar family or people, the *love of the Brotherhood*; as candidates for eternity, the *fear of God*; and as citizens of an earthly kingdom and nation, the *Honor of the King*, are *three of our brightest Jewels; three of our richest ornaments; three of our first and most universally prevailing principles.*

That they were not all Israelites, who called themselves of Israel, was an apostolical reproof to some wicked Jews; that they are not all Christians who bear the name of Christ, is I believe, all will confess, a daily cause for Christian lamentation. Is it any wonder then, my friends, or is it any true stigma upon Masonry, that you may sometimes have known some Masons, who  
like



like Jews and Christians, abusing a good profession, neither love the Brotherhood; fear God; nor honour the King? Methinks there cannot be a mind in this congregation, either ignorant or illiberal enough to give, at least immediately, and without some reflection, an affirmative decision, upon this question. And if you do consider before you answer, I am sure you must have the liberality to confess, that the ill conduct of one, of ten, or of an hundred individuals, can be no true cause of stigma, upon any profession or community. For instance, shall the profession of physic be discarded and despised, because an ignorant or careless practitioner, poisons instead of cures his patients? shall that excellent code of laws of our constitution be condemned, wholly condemned as unconstitutional, because there are rapacious barristers, and petty-fogging attornies? Again, shall the church be styled a brothel, and a nursery of covetousness and idleness, because there are some clergymen who are unholy, unclerical, covetous and lascivious? Shall the Gospel, in all its spirit of holiness, be styled a deception and priestcraft, because many of its members are hypocrites, enthusiasts and deceivers? Surely, no! Surely you all have a better judgement. And shall then Masonry be  
condemned

condemned, despised, and ridiculed, because some, professing themselves Masons, have practised a conduct unworthy their high calling and profession? Surely, no! Rather let the Order remain as it ought to remain, unimpeached, and every defective member, either high or low, either rich or poor, as of every other profession, order and community, take much shame to himself, as being by his ill conduct, guilty of a threefold evil, i. e. that of disgracing himself, bringing dishonour upon the profession or community of which he is so unworthy a member, and of hindering its profitable progress in the world. And you, Brethren, without imagining that I suspect you to be other than as a Brother, I would wish you, or as Masonry properly studied and practised, must undoubtedly make you; suffer the word of exhortation, which is contained in our text, and which is so congenial to the spirit and practice of our excellent Order.

I begin with the first admonition "*love the Brotherhood.*" And here truly I may say to you, as Moses said to the discordant Israelites in Egypt, "*Sirs, ye are Brethren,*" Brethren in the most extensive sense of the word. All men, it is true, we may say, are Brethren by creation; as he who made the world, of one blood made

made he all the nations upon the earth. All men also are Brethren by redemption; he who is the author of nature and the great restorer of fallen nature, *tasted death for every man*, and will in his own times and seasons bring back all things to himself; for as the poet says, all things were made for him, and nothing can be lost. So far all are Brethren. But ye have still farther obligations. Obligations voluntarily entered into, when your minds were at full maturity to consider; when they had full liberty to have refused: yea, ye may be said, with a full maturity of understanding, to have given yourselves wholly to the Brethren, and that with the most serious affeuerations of constancy and fraternal affection. If, therefore, you are convicted of failing in the performance of so sacred and so deliberately engaged obligations, in what instance, I beseech you, shall we possibly hope to find you faithful in the performance of any promise!

Having thus briefly remarked under what additional obligations we, as Masons, are Brethren, permit me faithfully to enforce the obligated duty of Brotherly Love, and which, for brevity's sake, we will observe, consists, first, in gentle

C

reproof



reproof in error; secondly, kind instruction and advice in ignorance and difficulties; and, thirdly, in tender commiseration and relief in sorrow and distress. First, Brotherly love consists in gentle reproof in error; nor is St. Paul's benevolent definition of Love, "*in that it hopeth all things,*" any kind of check to this particular exercise of Brotherly Love. For should love be exercised to all the extent of the sense which we might put upon this expression, we must be so totally blind to each others errors, that one great duty both of Christianity and of Masonry, i. e. reproof, would never be exercised. And so far would it be from being right to exercise *such* a degree of love, that ultimately, it would be attended with the greatest mischief. God, even God, whose name and nature is *Love*; correcteth, reproveth, and chastiseth those who are in error. The good parent, however indulgent, correcteth and reproveth the faulty child. And it is a strong cement to friendship, to give and to receive reproof. It is the manner and disposition with which reproof is *given*, which gives its essence, or takes away its excellency. The propriety of the duty is established by divine and apostolical authority, the manner of its performance must in some measure depend upon circumstances, and should at all times be guided

guided by the spirit of our religion, from which we may confidently say, Masonry derives most, if not all, its precepts. In this, therefore, I briefly advise, let love be without partiality; be not always blind to the errors of your Brother, lest he sin the sin unto death. And let your zeal be without rancour and fury; let not the precious balm of salutary reproof, break the head of him you would wish to reclaim.

Again, Brotherly Love consists in the kind instruction of thy Brother, when he is in ignorance and difficulties. All have not abilities alike; all have not equal privilege of education; nor will all ever exercise an equal diligence. Let therefore the wise, kindly instruct the ignorant. A dispersion of knowledge, will at all times, heighten the felicity of knowing, nor is there an instance, in which we can more particularly experience the truth of that assertion "that it is more blessed to give than to receive," than in this of teaching the ignorant, and improving the understanding and abilities of our fellow creatures. But let not your advice be as stripes, or your instructions as goads; let brotherly kindness clothe your words, and let not the administration of advice and instruc-

tion even taste of the poison of bitterness and severity.

Again, Brotherly Love consists of tender commiseration and relief, in sorrow and distress. Here, the eye, the ear, the heart, the hand, are all employed. The eye sees the wound, and drops the piteous tear; that is the true luxury of a tear, when we weep with those who weep. The ear hears the melancholy sighs of grief, and the bosom heaves with the reciprocal sighs of love. The heart participates the silent groan, and melts into soft compassion. From the abundance of the heart, the hand is guided to act, as well as the mouth is taught to speak; and while the soft word of commiserating pity, soothes the despairing soul of the afflicted; the benevolent hand of compassionate relief is liberally stretched out, to relieve the sorrows of penury and distress. My Friends and Brethren, prove yourselves Men, by the exercise of humanity; prove yourselves Christians, in this bright imitation of your compassionate Master: Yea, prove yourselves Masons, in the best sense of Masonry, the sister of the Religion of the Gospel, by the constant exercise of this exalted principle of humanity;

this



this spiritual trait of Christianity; this highly finished *jewel* of Masonry, *Brotherly Love*.

We pass, my friends, hastily on, to our second admonition, *fear God*. Do any ask, as a preliminary to their intended entrance into our Royal Order, whether it contains any thing inconsistent with religion, or the essence of religion, the fear of God? I answer without hesitation, upon the credit of this sacred place, where God dwelleth; no! Yet, that all who profess Masonry, are not religious, is as truly to be lamented, as that all are not Christians, who bear the name of Christ, and the profession of Christianity. But Masonry itself, in all its sentiments, ceremonies, and profession, bears every characteristic of him, who built the universe; lighted, warmed, and ornamented this world, with all those orbs of light and heat, which beautify the canopy of heaven; and who without labour perfected the whole. By the science of Masonry, we are guided to study the order, beauty, regularity, and usefulness of all the mighty works in nature; and by its precepts and admonitions, we are led from nature, up to nature's God. Yea, my friends, Masonry leads us from the beautiful building of the universe, up to its Almighty Architect,

and binds us in the most sacred obligations, to fear him, who can build, and who can destroy, who can raise, and who can pull down. Yet, not to fear with that slavish fear, as if he delighted to destroy; but to fear with that filial awe and reverence, which becometh those who fear him, who hath built on purpose to endure; and who, though on account of the destruction, with which Satan hath injured his works, must change them; yet will again make all things new; will again make all beings happy.

Fear him, then, with a filial fear, better expressed by that better word love; who, though the building hath been injured by the defection of sin, will restore and ornament it with all its original order, regularity, beauty, excellency, and usefulness; who will again adorn it with all its former beauty; who will cleanse all its defiled vessels; who will make it a beautiful temple for his own everlasting residence; who will manifest himself in all his glory, to all its inhabitants; and who will write upon its doors and door posts; upon its windows and window frames; upon its porches and pillars; Holiness to the Lord, felicity to all its innumerable inhabitants, and no admission, no, no admission

to pain or sorrow, or misery, or death. My friends at large, and Brethren in Masonry, fear God, that great architect, who builds, and no one can wholly destroy; and who will hereafter beautify, and no one shall be able to spoil.

With our third admonition, *honour the King*, we shall now hasten to conclude our subject. I am very sensible that it is the opinion of many, that a political subject is by no means a proper subject for pulpit disquisition, and especially is this observation made by those, with whom our sentiments may happen to clash. The force of this observation, I am ready at certain times, and in particular circumstances, fully to admit; but my friends, in the present day, when the consuming flames of a political furor, have had, in so neighbouring a nation as that of France, that destructive tendency to pull down, or universally pollute, the Temples of God, and all their holy things; to kill, banish, or expose to the miserable necessity of living upon the charity of our nation, the priests of the Temple: in the present day, when it is a proof of patriotism to blaspheme God and his Religion, and to substitute for adoration a licentious liberty, and the decrees of tyrants; when it is thought consistent with the rights of man, to



deny the existence of God, and the Sovereignty of all his attributes; and to substitute in the stead, a ridiculous equality, totally inconsistent with the present imperfect state of man: when it is the united effects of religion and patriotism to lay aside all the ideas of subordination, upon which the happiness of man, both in a civil and religious sense, so much depended; and to substitute rapine, plunder, murder: I say when a political furor has produced such horrid effects as these, so near us, and even among us, the beginning of such things have made, daily make, and in a very recent instance have particularly made so alarming an appearance; surely then, politics become even a necessary part of our religion. And in such a general defection from every thing which is consistent with true religion and patriotism; were we, whom God has appointed the guides of your religious exercises, wholly to hold our peace; we might expect that the stones would cry out against, either our insensibility or our disaffection. Ah! my beloved Brethren, let us recollect, that no where, in that wretched country, could a body of Masons meet in the manner we are met; first to pay, without fear or distraction, our humble and devout addresses to our Right, our everlasting Right Worshipful Master

Master above; and after that, in peaceful,  
 social converse, to eat our bread with cheer-  
 fulness, and drink our wine with innocent  
 mirth. And shall it then be thought an im-  
 pertinent intrusion in this devout exercise, to  
 add to brotherly love, and the fear of God,  
 the necessary admonition we are now enforc-  
 ing, "Honour the King?" Surely, no! Of you  
 I hope better things! things wise for your-  
 selves, wise for your families, wise for your  
 friends, wise for all your fellow citizens. You,  
 my beloved Brethren, all methinks will gladly  
 suffer the exhortation, Honour him, who, with  
 all his power, so fully preserves to us, the en-  
 joyment of the present pleasant privilege, with  
 ten thousand more, which time permits us not  
 to mention. Honour him, whose eldest son is,  
 in the present day, the first great ornament of  
 your community; and who, with his other  
 brothers, Brethren of our Royal Order, is a  
 zealous assistant in the preservation of all your  
 happiest privileges. Honour him, who, in  
 union with the Lords and Commons of the  
 nation, forms such a constitution, as, with all  
 its excellencies, is not to be found in all the  
 world besides. Honour him, who, in his civil  
 capacity, is, as far as human ability will permit  
 and

and enable him, the great Representative of the King of Heaven. Honour him, who, as a husband, father, friend, is a shining pattern for the best of imitations. Honour him with your words, and speak well of his name. Honour him with your persons, which, should his government be subverted, would be in immediate danger. Honour him with your fortunes, if, in the present critical moment, he should, with the advice of his parliament, ask a portion for his own and your defence. This advice, I aver, is good for all, whoever hear my voice; but with respect to Masons, I scruple not to say, and woe is me, if, as a Minister of the high God and of that Church of which the King is the temporal head; woe is me, if I am not faithful to my trust and to my commission; if you obey not this admonition in conjunction with the other two; with zeal, steadiness, and perseverance, you, if I am not totally mistaken, act repugnant to all the order of your community; you forfeit, if I at all understand them, your most sacred obligations; you run, if I know any thing of the matter, you run contrary to the spirit and tenor of all your lectures. In short, if you obey not this admonition, you are not, if I may be permitted at all



all to judge, good men, nor good Masons: Excuse my freedom of speech; you have called me to speak amongst you, and I must be faithful to God, my conscience, and to my King. I therefore again advise, that as good Masons, as good men, as good citizens, you would love the Brotherhood, fear God, and honour the King. And whether in our families, in our neighbourhood, in the Church, in our Lodge, or even in the cheerful, social, festive hour, let it be the wish of the heart, and the sound of every voice indited by the heart; that God would save the King, and by him preserve to us all our Civil, Religious, and Masonic Privileges; to which I trust, with one heart and one voice, we shall all readily say, Amen and Amen.

Finally, my Brethren, to sum up all, I would reiterate it again in your ears, so concerning the same sentiments, I might escape no opportunity of reaching your very hearts; I would reiterate it again in your ears, that to love the Brotherhood, to fear God, and to honour the King, are each and all of them such essential characteristics of the honourable profession of Masonry, that where both the sentiment and practice of them do not universally prevail, whatever

whatever any man may call himself, I make no more scruple to pronounce that he is not a *good Mason*, than I should hesitate to say, a thief, a murderer, a blasphemer, a sabbath breaker, or an adulterer, is not a good Christian.

As *Brethren*, then, in one of the first and most honourable Communities in the world, let it be said of you, with all truth, as it was once honourably said of the primitive Christians, *see how these Masons love*. Let all malice, and envy, and evil speaking, and wrath, and contentions, be done away from amongst you; and be ye kindly affectioned one towards another, with Brotherly love, in honour preferring one another. Let this one laudable ambition excite your diligence in all your Masonic labours, and in all your scientific researches, i. e. to excel in all those grand and prevailing traits of your professional glory—*Charity, Brotherly Love, Benevolence, Good-will*.

As labourers and workmen under the Great and Grand Architect of the universe, I would advise you, to imitate the good Nehemiah, and his laborious companions. They, it is said, worked

worked day and night to re-build the walls o.  
the holy city; so work ye, my Brethren, not  
only with scientific skill, but with never-ceasing  
diligence, until the Grand Temple of your  
spiritual and eternal Masonry is fully raised to  
its topmost stone, with shouting of everlasting  
adoration upon its completion, for *its walls  
shall be salvation, and its gates praise.*

As good subjects, my Brethren, honour  
that King, whom, I flatter myself, I shall not  
dishonour, if, making use of our professional  
language, I call, the Grand, the Faithful, and  
the diligent Tyler of every Masonic Lodge.  
He guardeth by his sceptre of political justice,  
Righteousness and Love, all the privileges of  
our Royal Order; and by the sword of his  
national power, he defendeth us from our  
foreign and domestic foes: and, though not a  
Brother, he gives us every proof that he is  
more valuable than many Brethren; *He is our  
protecting Friend.* As Masons, therefore, in  
gratitude for these distinguished favours, ren-  
der we back, with warmest zeal, our due tri-  
bute of Honour to the King and all his illus-  
trious Family, for where, besides here, can our  
honour be so justly due?

Now



Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all power, might, majesty, and dominion, now and for ever. Amen.

## P R A Y E R.

**L**ET us pray for the King's most excellent majesty, for his illustrious Queen, and for every branch of that invaluable Family; and as we are in duty bound, in a particular manner, pray we, for his Royal Highness, our Grand Master, the Prince of Wales, and every of his Royal Brothers, who have, or who intend to honour themselves and us by their union, with our honourable society. May this kingdom, gracious God, never want a Protestant prince to wear its crown, or to sway its sceptre; nor may our Order, by any species of disloyalty, forfeit its present high respectability, of being a valuable and honourable society, for Royal Union; but may they and we, individually cherish all that reciprocal benefit of Masonic Union, which arises from the true reciprocity of high and humble worth.

Pour

Pour down, we pray Thee, O! thou King of Kings, thy universal blessing upon all estates and orders of mankind amongst us—Bless the great council of the nation—Make our *Great Men, Good Men*—Counsel thou our counsellors, and teach our senators wisdom.—And that we may never want wise and good men to bear rule, either in church or state, let thy blessing rest in a particular manner upon the two universities of this land, as also upon all other schools of pious and useful education.—Bless us as a nation, in all our national concerns—Protect and assist us in all our endeavours against the subtilty of domestic foes, and the cruel and implacable machinations of all our foreign enemies.—Succeed the tillage of our country, and give us to enjoy, in due season, from the moistenings of the early and the latter rains, and from the genial warmth of thy prolific sun, the timely fruits of the earth, in all the usual plentitude of thine accustomed beneficence.—May the rich, as they encrease in riches, encrease in gratitude to Thee, and in their liberality to the poor; may the poor receive from the rich every necessary relief; and though still poor, may they be contented with their portion, knowing that Thou, in thine own wisdom, knowest what is best for all.

In

In a particular manner, at this time, would we supplicate thy Divine favour and blessing upon this small portion of a large community; now worshipping before thy glorious throne; sanction with thy Divine grace and heavenly benediction, all the pious endeavours, and all the benevolent intentions, of this our sacred unity with each other; make all, and each of us, useful and ornamental members of this our very affectionate attachment; give to us universally the true fear of thy holy name, that thy glory may ever rest upon us; give us that true Brotherly affection for each other, that shall lead us to the true exercise of every Christian charity, every Masonic benevolence; inspire us with true Christian and British loyalty, that upon all occasions we may, if ever called upon, be found *good* and *steadfast* subjects to our King and Constitution—and, above all; make us devout and zealous members of the Church of Christ; that having thus laboured in the earthly Lodge of Masonic piety, charity, and integrity; we may be translated into that perfect Lodge of eternal felicity, whose builder and maker is the everlasting Jehovah; we beg all for the sake of our Lord and Saviour Jesus Christ. Amen and Amen.



A  
S E R M O N

PREACHED

AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF

*Free and Accepted Masons,*

AT FEVERSHAM, IN KENT,

MAY 18, 1795.

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. C. C. FOR THE COUNTY OF KENT.

# SERMON

PREACHED

AT THE ANNIVERSARY

GRAND-PROVINCIAL MEETING

OF

Free and Accepted Masons,

AT FEVERSHAM, IN KENT,

BY THE

REV. JETHRO INWOOD, B.A.

CURATE OF ST. PAUL'S, DARTFORD,

AND F. C. FOR THE COUNTY OF KENT.

**SERMON,**

**PREACHED AT FEVERSHAM,**

**MAY 18, 1795.**

**1 EPISTLE OF ST. JOHN. CHAP. iv. LATTER  
PART OF THE 16th VER.**

*God is Love: and he who dwelleth in Love, dwelleth  
in God, and God in him.*

**T**HE deepest, and the most to be lamented  
source of human misery, is, that in the fall of  
Adam we lost our likeness to the Deity, in that  
first and most prevailing characteristic of his  
Divine nature and essence, *Love*; the loss of  
this, which produced, or at least made way for,



envy, malice, revenge, and all those evil tempers  
and dispositions, which now so universally pre-  
vail in the human heart; stamped, in early day,  
 that black and detestable character of murderer  
 upon Cain, and sent him forth an accursed and  
 detestable vagabond upon the earth. It is the  
 loss of this characteristic of the Divine nature,  
 in its prevailing efficacy, which in all ages of  
 the world, hath unsheathed the bloody sword of  
 the ambitious or cruel warrior; and raises nation  
 against nation, in all the horrors of strife, of  
 envy, of contention, and of bloodshed. It is  
 the loss of this, the divinest trait of Divine  
 perfection, which in all ages hath filled the  
 Church with controversies and persecutions;  
 and stained it with all its cruel crimes of mar-  
 tyrdom and banishment. It is the loss of this  
 essence of the Divinity, which breaketh the  
 family compact, and findeth to the man enemies  
 in his own house. It is the loss of this from  
 the Divine excellency, which was breathed into  
 the human heart, which in every situation,  
 causeth the friend, the neighbour, and the  
 brother, bitterly to lament in the language of  
 Solomon: "By night on my bed I sought him  
 whom my soul loveth; I sought him but I found  
 him not: I opened my heart to my beloved, but my  
 beloved had withdrawn himself and was gone: my  
 soul

*soul failed when he spake: I sought him but I could not find him: I called him and he gave me no answer."*

In short, it is the loss of this characteristic of the Divine nature, i. e. *love*, from the human heart, which embitters, where they are embittered, every connection of human life; makes every bosom at times loathe its own sensations; and totally unfits us for the enjoyment of the beatific vision of God; and the more or less we want and neglect the cultivation of this essence of the Divine perfection, so the more or less shall we ever be like Cain of old, fruitless wanderers after happiness over the earth, and in the sight of God detested vagabonds in the world.

Son of the morning, how art thou fallen! Created in the image of God, ornamented according to thy decree, with all the amiableness of that Divine perfection, *love*, by which alone that great Supreme manifests to, and glorifies all his perfections towards all his inferior creation; but now through the fall of man in paradise, deprived of this lovely nature; and by this deprivation not only despoiled of goodness, innocence, and felicity; but exposed, unless restored by means of the Divine exertion,

to all the evil of sin; the malignity of Satan; and the darkness of misery and death. But Oh! with angels let human hearts rejoice; the God of love, unchanged though we have fallen, seeks his favoured, though fallen creature, and Oh! wondrous Love! For the cure of this defection in the human heart, it seems, ever since it took place, to have been the grand aim of the Divine agency, in all his transactions with the human race.

And not only hath the Almighty, from the very beginning, set an example of this Divine characteristic, in remembering mercy in the midst of his threatened judgement, by sparing Adam, and giving him the promise of a Saviour, and afterwards fulfilling that promise in all its fullest extent; but in every age of the world hath he exerted the same Divine benevolence for our recovery, and still in all his actions uses every different method which infinite power and wisdom can exert, to bring men to a participation of this his happy nature of Love, and to re-instate him in all that lovely likeness, from which when he fell, his misery first began; and to which alone reviving, his felicity can be insured.

Observe



Observe the various methods he makes use of to effect, in his unhappily fallen creature, this new creation. Sometimes he threatens, that he may alarm the careless; sometimes he entices, that he may soften the hardened; sometimes he calls aloud with the rolling thunders of Mount Sinai, and makes the soul, in nature's darkness, tremble at his nod; sometimes he tenderly woos with the breathings of gentle Love, wafted from Calvary's Hill, and melts to weeping penitence, his hardened murderer; sometimes he lays upon us the rod of his affliction, and with the just discipline of a righteous master, he endeavours to scourge the rebel from the error of his way.

Sometimes, again, like a fond indulgent father, he makes a feast, and as with the fatted calf, prepares for the returning prodigal, though he sees him but at a distance, the best robe and ring. Sometimes he issues forth his mandates, as the avenging judge; and with a seeming angry tone, calls the unjust steward to give an account of his stewardship; and with all the appearance of incensed wrath, threatens imprisonment till the very last farthing of the accumulated debt is paid, i. e. till punishment

effects what love could not effect, and the rebel submits to the terms of ransom. Sometimes, again, and that very frequently, he gently rebukes the cruel, kindly reproves the covetous, and with authority and long suffering, he exhorts the uncharitable; and as in the language of our text, tells what he himself is, and consequently what we must be before we can be like him, or happy in ourselves. *God is love; and he who dwelleth in love, i.e. in the Love of God and his fellow creature, dwelleth in God, and God in him,*

Here then, my friends, we have the very native breath of heaven, breathing through the lips of a disciple of Love, and fostering over every heart, to produce that same lovely likeness which is the essence of the Divine nature, and which consequently must constitute the essence of the human nature, before the latter can truly unite with the former, or enjoy its own intended native felicity.

From these words then, my friends, it is easy to observe, that, **FIRST**, you are excited to the exercise of your *natural* duties as Men, and your *professional* duties both as Christians and  
Masons,

Masons, by a view of the nature of God, *God is love*: and O that we, in every capacity, as Men, Christians, and especially as Masons, may look at this our natural likeness, till dissolved into its transforming essence, we truly awake up after the same lovely image. **SECONDLY**, your duty is also here *described*; the exercise of Love, or the dwelling in Love. And not only so, but, **THIRDLY**, for your encouragement, and as an excitement to a peculiar zeal in this Christian disposition, this first of Masonic principles, the high and glorious privilege of those who imitate this Divine perfection, is set forth in the strongest, most beautiful, and enchanting language: *they dwell in God and God in them*: to which, my friends, we also may add then, that they who exercise this amiable disposition dwell in heaven; they have the kingdom of heaven within them.

Our first reflection, according to this introduction, is the nature of God, as the grand pattern of human imitation: "*God is Love.*" To enlarge upon this it might be said of him, that this is his nature, in respect of all his creatures above, upon, or beneath the earth; who are capable of any kind or degree of sensation, of pain, or pleasure; of happiness, or misery.

Yes,



Yes, my friends, *love* is his essential nature, and from which, as it regards all the creatures which he hath made, he can never change. But we shall confine the idea, however pleasing in its enlarged sense, and at this time only view this perfection of the Deity, as it looks down upon the human race; because from this particular view of it, we have at this time a peculiar application to make to your professional feelings, as I hope I shall plainly discover before I conclude.

I begin then with observing, *God is Love*; he displays it in his creation and providence; his hand formed the human frame, and its very external fashion for felicity, bespeaks the character of its great Creator; for we see or know of no other creature under the canopy of heaven, more complete even in this respect; but if we pass from its external form, to its internal powers, we then, unless very depraved indeed, feel in its fullest sense, the truth of the Apostle's assertion, that *God is Love*.

The internal powers of the human mind, working upon, influencing, and acting by the external faculties of the human body, produces, we see and feel it, a creature, in his native excellency,

excellency, so very little lower than the angels; that man is, in himself, beyond his own description. Hear the poet describe this wonderful unknown:

"From different natures marvellously mixt,  
 Connexion exquisite of distant worlds!  
 Distinguish'd link in being's endless chain!  
 Midway from nothing to the Deity!  
 A beam ethereal, sullied and absorpt!  
 Tho' sullied and dishonour'd, still divine!  
 Dim miniature of greatness absolute!  
 An heir of glory! a frail child of dust!  
 Helpless immortal! insect infinite!  
 A worm! a God! I tremble in myself,  
 And in myself am lost!"

Young.

Such indeed is man, that there is not a felicity, either in this world or that which is to come, which man is incapable of. We are even lost in admiration and wonder, when we contemplate the exquisite felicity of seeing, hearing, feeling, tasting, smelling; senses, which though common to the brute creation, we enjoy so eminently superior to them, that they seem scarcely the same causes producing the same effects. But how much more this admiration and wonder, when we contemplate the faculties of the mind. Deep and extensive thought,

thought, and pleasant reflection, upon the present; recollection and remembrance of past circumstances; with a sweet, and as it were, a greedy participation of what is to come. We are by our mental faculties, acquainted with, and as it were enjoy the pleasing wonders of ages fled before our own existence; we have a large circle of grateful and profitable reflection, filling up the present exercise of the soul, and we are looking forward, and participate as it were, with an immortal sight, that unknown, that unfathomable eternal futurity.

Surely, my friends, these faculties in the possession of a created being, ought, and certainly will, if properly considered, testify their author a source of Love, and accord with the grand truth of our text, that "*God is Love.*" How much more so, if we view him as the God of Providence? Exactly consistent with his creation of our being, as capable of every enjoyment, is that ample provision which he hath made for us in all the varied beauties, and the abundant riches of his providence. That every thing around us is made purposely, or only for us, or our enjoyment, is a vanity which does not by any means become us; but that every thing is so ordered and so constructed,



structed, that we do, or may enjoy it, in a very superior manner, should be *to us* at once a proof of his goodness, and *in us* an excitement to gratitude and praise.

The heavens with all those hosts of heavenly lights; the earth with all its fossils, fruits, herbs, and flowers, with its flocks and herds upon a thousand hills; the unfathomable and unbounded ocean, with her rivers, lakes, and pools, with all their scaly tribe; the air and its feathered inhabitants; the changing seasons of winter and summer; spring and autumn; day and night; cold and heat; the moistening shower and the drying sun; the calm and the tempest; the northern blast and the southern breeze; riches and poverty; health and sickness; pain and ease; labour and pleasure; the unity of peace, and the sword of war; the exalted state of some, and the low estate of others; in short, his whole creation of the wide extended world, and his government of the universe, is in every atom, and in every circumstance, a manifestation of the love of him, who made it, to those who are the appointed possessors of it; and loudly declare, that God in respect to man, is, in his essential nature, the *God of Love*. Nay, my friends, may we not take one step farther in this

this pleasant meditation; and say that even the widest contrast of his conduct towards us, declares his nature *Love*. For instance, does he afflict any of us or our friends with sickness, pain, and poverty; how do these encrease the value of health, of ease, and of riches? Does he afflict the nations with sedition, war, and tumult; how do those frequently teach the inhabitants of those nations, the inestimable value of union, of peace, and of friendship? Does he in dreary winter cut off the beauties of nature, with the nipping frost, and the northern blast; how doubly sweet is the returning sun, the southern breeze, and the western shower? Yes; how doubly sweet are these, to renew the life of nature; to restore her vernal beauties; to spread around her sweeter odours; and to load the earth with his renewed bounties? Nay, does he put the finishing stroke to man's felicity upon earth, and close his eyes in the solemn darkness of death; how peculiarly bright, from this very awful circumstance, will the morning of the resurrection appear, when death, as the Apostle beautifully expresses it, is swallowed up of life; and the mortal body, like the immortal soul, shall rise triumphant over death, to life and immortality?

Surely then we may safely say, there is no-  
thing

thing in providence, nor is there any thing in nature, but says with the Apostle in our text, that "*God is Love*," unmixed Love to the human race. And, my friends, if so in what he has made us, and in what he has provided for us, how much more so in his great purchase of us, by the redemption of his Son?

This, it is true, brings the sorrowful reflection of our abuse of his creation and providence; which for a moment must be a drawback upon the felicity of our calculations: yet still it adds force to our argument: for indeed, if possible, it deepens the unfathomable depths of his unchangeable love; for when we consider how ungratefully we had forfeited his favour, and made ourselves unworthy of the least of his mercies, and yet he changed not; when we reflect how we have made ourselves the subjects of wrath, of darkness, and of sin, and yet his mercy changed not; when we consider how we have made ourselves miserable, and yet he is the same God who delighteth in mercy, and hath paid our ransom: surely our feeble minds are lost in the contemplation of this wonderful perfection of the Deity. We had destroyed ourselves, but he hath restored us. We had sold ourselves for nought, but he hath purchased us with his blood. We had yielded ourselves

to



to the enemy, and purchased sin, misery, and death, but he, in the consummation of his eternal love, descended from his mansions of life, bliss and glory, to the humiliating state of pain, poverty, and death, that he might restore us to himself, and re-establish us in holiness, happiness, and life. Yes! when he saw us in the very depths of misery, traversing the road to ruin, and seeking death in the error of our ways, he had pity on us, his compassion wrought for us, and his love contrived and executed the plan of our recovery. It is performed; Satan has lost his eager prize; Death has been spoiled of his victory; and the Lord of Life has risen victorious over Death, hell, and the grave; man is purchased from the jaws of destruction; and heaven, by the redeeming love of God, is opened for *our* reception; all are purchased; all are redeemed;

“ And was the ransom paid? it was: And paid,  
 What can exalt the bounty more, for you.  
 The sun beheld it—No, the shocking scene  
 Drove back his chariot: Midnight veil'd his face.  
 Sun! didst thou flie thy Maker's pain? or start  
 At that enormous load of human guilt  
 Which bow'd his blessed head, o'erwhelm'd his cross,  
 Made groan the centre, burst earth's marble womb  
 With pangs, strange pangs! deliver'd of her dead?  
 Hell howl'd, and heaven that hour let fall a tear.  
 Heaven wept, that man might smile! heaven bled, that man  
 Might never die!”——

YOUNG.

Yes truly, God, as in his original nature, is again revealed unto us; as in creation and providence, so in the revelation of the Gospel of his Son, *the God of Love; Love unbounded! Love unsullied! Love universal!* We had made ourselves poor, but he hath administered to our poverty; and given us the true riches. We were ignorant, and out of the way; but he hath instructed us in true wisdom. We were naked and exposed to every evil; but he hath wrought robes of righteousness, wherewith to clothe and shield us from every evil. We were as wanderers going astray; but he hath brought us back unto his fold again. We were hungry and thirsty; but he hath purchased for us the true bread of life, and the waters of salvation. We were sick with iniquity, and in the prison of darkness and despair; but he hath visited us, and set us free. We were dying; but behold! through him, we live for evermore. Surely, as the Apostle says, "*God is Love.*"

This I know is a subject of pleasant contemplation, and I have little doubt of gaining the opinion and approbation of much the major part, if not quite the whole, of my present audience, numerous as it is. This privilege of the Gospel, i. e. the contemplation of the Love

E

of

of God to his creatures, is a subject, upon which its ministers may launch out into the most extensive boundaries, and no reproach shall attach itself to them from any quarter. But, my friends, we have, upon all these occasions of addressing ourselves to our fellow sinners, a farther duty also to perform. We have, as a return to this high privilege of contemplating the Love of the Creator to the creature, to enforce the return of the gratitude and duty of the creature to his kind and merciful Creator.

Now, however ill a use, many may have made of this grand, this glorious, this enchanting subject, the Love of God, and turned it into a cloak for licentiousness; of you, my beloved hearers in general, and of you, my Brethren the Masons in particular, I hope better things; nor will I suffer a doubt to remain in my mind, but that the duty, deducible from this contemplation, will be equally pleasing; which is the exercise, according to our degree, of the same lovely disposition, styled in the Apostolic language, "*dwelling in Love.*"

Now this amiable disposition, in the heart both of the true Christian, and of the opera-

tive:



tive Mason, (you see I am very anxious to take the whole of my audience, both Masons and others, with me to heaven) hath a double reference in its exercise. First, it is centered in God; and, secondly, as a fruitful tree, it spreads around its luxurious branches; forming a shade for the afflicted; and scattering its pleasant fruits for the relief, and the repast of the poor, and the distressed of every kind.

First, it is centered in God. *Love*, is that purest fountain, from whence flows every stream of the purest devotion; indeed we may truly say, without Love, there is no real piety towards God, nor without it, is any sacrifice we offer acceptable to him. *My son! give me thy heart*, with all its affections; is always the demand of God to his creature man. Custom may drag us to the house of God; fear, and an alarmed conscience, may extract the humiliating language of confession; fashion may tune our voices in any general assembly of Christian worshippers; curiosity, and a love of novelty, may hurry us from one place of worship to another, and keep us in a very steady round of all external duties; an ostentatious love of praise, may make us charitable; and pharisaical pride, may even lead us to the holy commu-

nion of the supper of the Lord. But where, my friends, in all these external acts, is any real religion? Alas for true religion! excuse, my beloved hearers of every class, this tender, this pathetic lamentation, which believe me, only sighs, as it were, an affectionate doubt, for the safety of the immortal souls of my fellow creatures; for notwithstanding all the external appearances of religion, amongst mankind, I cannot but deeply lament, and heavily fear, for the reality of religion! Yes, my friends, however I may offend, I must be faithful, and I still cry out and say, I do very much fear there is much of all these external performances in the world, and God is not in all, or indeed, I fear, in any of the thoughts of thousands, who are found therein.

My friends, be not offended, I do not accuse or condemn any of you, God forbid I should; but this I sincerely advise, let all take heed, lest conscience should give the great offence of this salutary detection; I repeat it then again, from Divine authority, that without the Love of God, there is no real religion. Whatever are the duties you perform, if God has not the heart, he will not accept the person, bodily exercise profiteth nothing, it is the spirit only

only can justify or condemn; the body in all its most pious attitudes, without the affections of the soul, is but a lifeless mass. Contemplate the Love of God to you, in all his various relations to you as Creator, Preserver, and Redeemer; and behold what he has made you; see what he has given you; look how he bled for you; and can you give him a less sacrifice than the affections of that soul, through the possession of which you are only like him, and through the dedication of which you are only capable of enjoying him? Is it reasonable then to imagine, that since, without that Spirit with which he has quickened the body, you would not be really what you are, that he will be satisfied with bodily exercise only? Surely, no! Without the animations of the Spirit; blindness, lameness, death, seizes on us; and will you offer the blind, and the lame, and the dead, in sacrifice to him, or should he accept this at your hand? Surely, no! more than this is due to him who gave the body, and who gave the spirit also; and, believe me, without more than this, he will accept of nothing.

As God is Love, so it is only they who dwell in Love, dwell in him, or are united to him. It



is only the heart, with its affections devoted to God, which can give true devotion to prayer; true humility to confession; true praise to the voice of melody; true efficacy to the word preached. It is only this which can, in the holy sacrament, constitute the bread, the body of Christ, and the wine, his blood. It is only this, which makes public worship, public religion; or private prayer, true devotion. Without Love, we are disunited from God; we dwell in the world of darkness and sin, instead of dwelling in God; and are strangers to his covenant, and his promise. Without this Love, wisdom, in all its human excellency, is but ignorance; profession, in all its flaming garbs, is but presumption; and devotion, in all its most sacred forms, is but solemn mockery. But with, or in the exercise of, this Love; the most feeble desire of the heart, is taking the kingdom by violence; is uniting earth to heaven; and brings the Deity, with all his reigning powers, into the human soul, to govern its affections. With this Love our wisdom will be that true wisdom which is said to have come down from above, and is, in its nature, like its origin, pure, simple, easy to be entreated, without partiality, and full of those works, which are

not

not only fair in appearance, but good in their nature. With this Love, our profession will never be in danger of acquiring the appellation of hypocrisy, but will bear the test of scrutiny; and however severely tried, will be found a firm possession. Yes! with this Love, our devotion will be the true devotion of the soul, in all its native simplicity and sincerity. This heavenly spark within our bosoms, will catch that heavenly flame of Divine and Seraphic Love; which alone can unite the Creator to the creature; and thus alone, can be formed, and completed, that true felicity of the human soul, the union to its Divine original.

And now, my friends, and you my Masonic Brethren in particular; by way of a practical application of this sentiment, suitable to the occasion of the day; I shall conclude this discourse, with observing, that this holy flame of Divine and heavenly Love, being the principle of the heart; the actions will uniformly show themselves as the correspondent fruit; and as Love to God, is the root and stamina of all true religion; and from whence alone, arises that true gospel tree, which spreadeth wide its luxurious branches; and forms a wide spreading shade to all human affliction; with fruits of luscious

taste, and medicine of healing power, for all her distressed votaries; so is it the characteristic of every Masonic principle, to encrease and diffuse around, in a still higher degree of perfection and plenitude, all the fruits of Divine philanthropy, and all the actions of Christian Love.

It is not, believe me, merely the excellency of that secrecy, by which our unity is preserved; that is the only boast of Masons, or the only glory of Masonry. No! my friends, Masonry, where properly studied, and properly laboured in; has a higher boast; a more exalted glory. She boasts her antiquity, coeval with the grand architecture of the heavens and the earth. She boasts her lineage as the daughter of the Grand Architect of all things; and as the twin sister of religion. *Love was her parent, her other name is Charity.* She is truly the sister of religion; for she boasts her efficacy in all its native influence; and is continually, the assistant promoter, of like principles, and of like actions. The central point of all her innumerable lines, squares, and circles, is the *Love of God*. And, upon this central point she builds her faith; from it, she derives her hope of glory here and hereafter; and by



it she squares her conduct in strict justice and universal charity.

First, upon this central point, the *Love of God*, Masonry builds her faith, and derives her hope. If, says the true Mason, as the true Christian, If, God made me, preserves me, and hath redeemed me; it is a sufficient proof of his Love, and he will everlastingly save me. If for me, as in the present season, the sun renews her strength, the southern breezes blow, and the western showers distil their moistening dews upon the earth; what is this but the voice of my beloved saying to me, "*Arise, my love, my fair one, and come away, for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle of peace is heard in our land; the fig tree putteth forth her green figs, and the vines, with the tender grape, give a good smell: arise, my love, my fair one, and come away.*" And to this language faith makes her triumphant answer: "*My beloved is mine, and I am his. Away with every desponding thought, away with every distressing fear; this is my beloved, and this is my friend, O daughter of Jerusalem!*" This is Masonic as well as Christian faith; this is Masonic as well as Christian hope.

Again,

Again, *by* or *from* this point, namely, the *Love of God*, Masonry forms the square of all her conduct, in strict justice and universal charity. My beloved Brethren, methinks as this is the second time you have invited me to the pleasing employment of addressing you in the sacred temple of the common Father of all, as a minister of God, and as a Brother in the Royal Order of Masonry, I may safely claim the privilege of speaking freely and faithfully; and as you must know I speak affectionately; you will, I trust, without offence, permit the following plain question. Do you then as Men, as Christians, and as Masons, build your faith upon, and derive your hope from, that central point of all true Christianity, and of all true Masonry, the *Love of God*? Then how will you excuse yourselves if you square not your whole conduct in strict justice and universal charity? As men, you ought to know, that justice and charity are the only true effects of natural religion; as Christians, you must know, that they are the only true effects of that most excellent religion, the revealed religion of the Gospel; and as Masons, if ye have ever worked, with any good effect, in any of the separate or United Lodges, to which you belong, you must

must assuredly know, that in all the bonds by which we are united; in all the lectures we receive from our R. W. Master; and in all the exercises by which we endeavour either to amuse, instruct, or benefit each other; strict justice, and universal charity, form the oath, the principle, the sentiment, and the labour of the Free and the Accepted Mason.

My beloved Brethren, suffer the word of Apostolic exhortation, "*Let not your good be evil spoken of.*" The first trait of strict justice of a *true* Mason is loyalty, fidelity, and ready zeal in the support of our king and constitution; and an earnest looking forward that nothing may supplant the pleasing wish, which must glow in every true Mason's heart, viz. that when it shall please the King of kings to remove, to the summit of eternal glory, his present majesty; he may place and establish upon the throne of these kingdoms, the present Grand Master of our Royal Order, George, the Prince of Wales. The second trait of the strict justice of a *true* Mason is, the true submission of every inferior of our Order, to their superior; and Brotherly kindness of every superior to his inferior. And the third and last trait I shall, for the sake of brevity, express

in



in the language of scripture, *viz. to do to all others, as we wish all others to do to us.* This is the Law and the Prophets of scripture, to Men and Christians; and these, believe me, are the Rules and Orders of all true Masonry.

The universal charity of a Mason, is like the charity of the Mason's God, and his God is the God of Love. Consider the extent of the Love of God, and *that* only, according to his degree, is the extent of Masonic charity. In the broad circle of his affections, he encloses all mankind; he, like the God of Love, looks through station, clime, and colour, and with one wish of universal good-will, he wishes well to all mankind. With the Compass of his mind he measures and draws the Square of his conduct; and within that Square, having honestly provided for those of his own household, he forms his little angles of benevolence and charity, to the distressed of all communities. Nor can he possibly see any Brother cold, or naked, or hungry, or thirsty, or sick, or in prison; and not exert his utmost, to minister unto him, the necessary relief. He visits the fatherless and the widow; not out of idle curiosity, to know the extremity of distress; but from the impulse of a loving heart, to cherish and to relieve. He searches

searches out the secret and concealed cottages of distress; pours the balm, and oil, and wine of consolation into the bosom of sorrow, affliction, and misery; and through the influence of the Love of God, and of his Brother; he thus keeps himself unspotted from the evil of the world. This, as a minister of God, I aver is true religion; this I aver, as a Mason, is the principle of all true and undisguised Masonry; and the conduct of every true Mason; and this I advise as a Brother, and as a friend, to all, *Go ye and do likewise.*

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all power, might, majesty, and dominion, both now and for evermore. Amen and Amen.

## PRAYER.

**SUPREME** and eternal Being! thou source of everlasting perfection! essence of Love! look down with compassion upon the degenerate offspring

offspring of thy creative power; and let thy holy spirit in this happy moment of unaffected adoration, work all thy work of grace and mercy upon every heart. Thou knowest our impoverished state; and blessed be thy mercy, thou lamentest our degeneracy from thine own lovely nature: thou willest not the death of any sinner, but hadst rather that all should *return, repent, and live for ever.*

*Gracious God!* it is only Thou who didst create, who canst effectually redeem and save. It is only Thou who hast made the heart, that canst alone renew it, to its first lovely, loving, nature. It is only Thou who didst breathe within us, the breath of immortal life, and gavest us to be possessors of immortal spirits, who canst restore those spirits to their original purity. View, O heavenly, holy Father! view with pity and compassion our fallen degeneracy; and with all that Divine energy, with which Thou didst create us pure, restore us again to that original purity. Take away every hardened heart of stone, and give unto us the more pliant substitute, a heart of flesh. Curb within the reins of thy tender power and mercy, all the evil propensities of our degenerated nature. Convince us of the deep depravity of our fallen spirits. Convince us,



us, that in that fall, we fell from happiness, because we departed from Thee, the source of purity, the fountain of true felicity. Above all, convince us, that at a distance from Thee, and in a change from thy likeness, our misery is unavoidably certain, interchangeably sure. And may this influence our minds to be truly in earnest in the work of an immediate repentance, and an eager return to Thee, our forsaken Friend and Father. Unite us to Thyself in every bond of faithfulness, affection, gratitude, and Love. Purify our hearts from every strange and unholy affection. May the love of the world, and the love of every sin be rooted out from every bosom; and our hearts made the abiding receptacles of thine holy spirit, with all its Divine and holy affections. And thus again restored to the actual exercise of loving Thee, may we love each other with a pure and distinguished affection. As *Men*, as *Christians*, and as *holy Brethren*; may the interest and happiness, both spiritual and temporal, of each other, influence us to the exercise of every friendly, Christian, and Masonic act of *Charity*, *Benevolence*, and *Love*; that while travelling through this wilderness world, we may contract all those holy tempers, all those pious habits,

which

which alone can constitute us suitable inhabitants of that holy state; where iniquity, and the sons of iniquity, can have no admission; where the labours of our earthly Lodge shall be all succeeded with an eternal rest; and where our souls shall be compleatly solaced with the sweet and pleasant refreshment, of pure unfulled Love, of lasting and unabating felicity. We beg it for ourselves and others; through the all-prevailing merits of the Lord Jesus Christ, our Advocate, Mediator, and Redeemer. Amen and Amen.

A  
S E R M O N

PREACHED

AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF

*Free and Accepted Masons,*

AT DARTFORD, IN KENT,

MAY 16, 1796.

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. C. C. FOR THE COUNTY OF KENT.



# SERMON

PREACHED

AT THE ANNUAL MEETING

OF THE PROTESTANT METHODIST

CHURCH

Free and Accepted Masons

AT DARTFORD

MAY 18 1856

BY THE

REV. JETHRO INWOOD, B.A.

CHURCH OF ST. PAUL, DARTFORD

AND PUBLISHED BY THE CHURCH

# SERMON,

PREACHED AT DARTFORD,

MAY 16, 1796.

ROMANS. CHAP. XIV. VER. 16.

*Let not then your Good be evil spoken of.*

IT is thought a very wise conclusion with some, that there is no secret in Masonry; because, after so many men of different characters, abilities, and dispositions, have entered into the union; we yet boast our secret undiscovered to all but Maçons. How far this wise conclusion will hold good to prove that there really is no secret in the Royal Art, I shall leave to common sense to

decide, without any attempt either to refute or assert to the contrary. Others still less charitable, than the former are wise, are fully persuaded, and therefore positively assert it, that the secret must be most deplorably wicked, or it would be even our *duty*, according to our great professions of good-will to men, to discover it to the world; but this assertion, without my assistance, will easily refute itself; and, I hope, my Brethren, all our Masonic conduct adds refutation to it. For I would ask, what society, whose bands of union were bands of wickedness; would always choose the good and the virtuous only, to add to its numbers? Surely the wicked most generally choose the wicked for their companions, and for this very reason, that they may avoid the pain of conscious blush, in the discovery of their iniquity. But in Masonry it is quite the contrary; and none, if known, but the *virtuous*, the *honest*, and the *good*, can, according to the laws of Masonry, be admitted amongst us.

• Methinks upon this assertion, we receive from the world, who are not yet Masons, a question for our consideration, and however severe it may be felt, I cannot but confess that the reason for this question is very frequently too just; the question is, are then all Masons good men?

From



From the supposition of this question, for it has been frequently put to me by those who are unenlightened in Masonry, I shall work upon my text for the present discourse, in the following manner.

I will first briefly answer this general question for the satisfaction of the enquirers; and then to you, my Brethren, I will endeavour to consider its import, first by way of reproof to any whose conduct may have given occasion to such a question, and, secondly, by way of general advice and future warning to the community at large. And with this intention, may the Great Architect of the universe, look down upon the meanest of his workmen, and so direct him in the wisdom of his plan, and furnish him with good materials, that the whole building of Masonic science, and Masonic labour, may be so fitly framed together, as to manifest itself to every beholder, as having strength and duration unparalleled and unequalled; and beauty and ornament unrivalled in the universe.

First, to the enquirers of this close and important enquiry. *Are all Masons good men?* And before I proceed with my discourse, I must beg

to premise, that all must expect to find me a very plain workman, one who has been always accustomed to raise very homely fabrics, upon plain basements and very broad foundations. And though I may formerly have studied the ornamental orders of scientific architecture, I shall now leave them to the finishing stroke of workmen of superior talents, and begin my present labour in my usual style of plain workmanship. I answer the question proposed then with this plain and homely negative; *all Masons are not good men*. The laws of politeness and civility, you know, always except the present company, when censure and reproof is the observation; and God forbid that I should be supposed as judging any man, or even be thought to suspect any of my present audience as worthy so severe a censure. No, my friends, I come not here to judge, but to advise; not to censure, but to counsel; not to condemn, but to warn; if conscience agrees with my answer, which I have given to the world's question, that is another thing; and I would also advise, let conscience perform its own work, whilst I perform mine, then will the sermon have its due effect.

You

You perceive then, I am a plain workman, for I must repeat my answer, and experience, I fear, too fatally confirms the same, that *all Masons are not good men*. Where then, it may perhaps be further asked, where does this defect in the Masonic fabric originate? I answer, like all other defects, it may arise from many different causes, but I aver, at the same time, it cannot arise from Masonry itself. No! Masonry, upon the word of a Christian minister, speaking in this most sacred place, and before that sacred Deity, who is the perfection of all truth, and abominates all falshood, Masonry, is in all its principles, in all its laws, and in all its ordinances, pure as the unclouded sky, bright as the unspotted sun.

But, my friends, as the best apology I can make for Masonry having its defective members, I would refer you, to that system which angels admire, and which transfers its real members immediately to glory; yes, I would refer you to the gospel of Jesus Christ, and ask in my turn, are all Christians in reality, who bear that holy profession? or to word this question similar to the other, are all who call themselves Christians good men? Are there not, in that society to which the very world eagerly unites itself,

F 4

baptized



baptized infidels? Are there not free-thinkers and free-livers in the most depraved sense of all these appellations? But, is Christianity, a system of drunkenness, because there are drunken Christians? Is Christianity a system of vice and debauchery, because some of its members are whoremongers and adulterers? Is it a system of rapine, theft, and pillage, because some of its members are dishonest, and plunder and defraud one another? Is it a system of revenge, of malice, and of cruelty, because some of its members hate, and bite, and devour one another? Is it a system of uncharitableness, because some of its members are covetous, and miserly, and deny all relief to their most needy Brethren? Is it a system of falshood and defamation, because amongst its members there are lyars, evil speakers, busy bodies, tattlers, tale bearers, false witnesses, and the like? Surely no! the conduct of professors can never justly condemn any system; nor can the practice of particular individuals, cast any just censure upon any entire community; for if this were the case, away goes Christianity itself, who could defend it? Judge of it by its professors, and what tongue or pen could be employed in its commendation?

*Mosimry,*

*Masonry*, if I may be allowed the comparison in this sacred place, dedicated only to the gospel; has a right to plead for the same tender caution, before those, who, not being of its community, are inclined to censure it, from the conduct of its individual members. View it in its cautions, and it admits none, knowingly, but the virtuous and the good. View it in its nature, and it has nothing in its institution but what both the law of Moses and of Christ will fully allow, and universally sanction; and those who preside in the initiation of its candidates, must either be deceived by others, or most vilely betray their own most sacred trust, if any man who is a bad husband, a bad father, a bad neighbour, or a bad citizen, is ever admitted into the order of *Masonry*. The recommendation of every candidate cometh deliberately from some Brother; and woe be to the betraying Judas of any family. The admission is afterwards put to the secret vote of the whole of that society, to which the candidate offers himself as a member; and woe be to every member, who gives his consent, through interest, caprice, or personal friendship, while his conscience gives his bosom the blush of treachery to his society, and unfaithfulness to the *Masonic* community.

Farther,

Father, however, we have to observe, that a deception in admission, may not be the only reason, why every Mason is not a good man. There may in Masonry, as there has been in Christianity, a falling away, or a fading in the characteristic goodness of many of its members. Many a one hath been admitted with the best proofs of a good, a faithful, and a well substantiated character. Their name was beauty, and their actions praise. The poor man blessed him in the gate of the city; he was a Job in the excellency of charity. The nation boasted of him as a faithful citizen; in his person, in his heart, and in his property, he obeyed its laws, he fought its battles, he gloried in its constitution. His children drew good and pleasant nourishment from him, as the cluster of grapes draws sweetness from the vine; and shone in garments as the branch in its foliage, or the rose in its blossom. His wife was happy in the faithful tenderness of his union. His neighbours were pleasant in his cheerful and friendly society. And Masonry itself boasted the uprightness, the constancy, and the integrity of his Brotherhood.

But now, alas! perhaps, all have reason to lament, in the language of the mournful Prophet,



phet, how is the fine gold become dim! how are the mighty in virtue fallen! The poor, perhaps, by his fall and defection from benevolence to covetousness, beg, in vain, the needy morsel. His country feels him as a public vulture, or a crawling snake, tearing out the vitals of its constitution, or poisoning with every evil principle its more ignorant and unwary members. In his own family he has exchanged the characters of husband and father, for the unfaithful tyrant and unnatural deserter. In his neighbourhood, by his fall from virtue, he is shunned as disgraceful, and avoided as dangerous; and in his Lodge, he is become a pest to the society, a disgrace to the fraternity.

Such changes, you must all be sensible, are not unfrequent in all the societies of this changing, transitory world; and Masonry has not been free from these mortifying wounds, these sore disgraces. But, my friends, whether such disasters should justly stigmatize the system itself, or whether such defective members should reasonably disgrace the community at large, I leave to the decision of common sense, and the judgment of candor; for I doubt not there is much of both in this audience, even amongst those who are yet strangers to Masonry.

I shall

I shall now proceed to the second part of my discourse, namely, to exhort more particularly you, my Brethren, to be peculiarly careful, not only in this present moment, but in all your future undertakings, not to let your Good be evil spoken of. It was the punctual practice, I doubt not, in each and every of those societies into which you have been admitted, that due care was taken, by all the presiding officers, that you were well and truly recommended, by some Brother, whose truth and faithfulness was fully confided in, as possessing every characteristic of a good and virtuous man, before you received your initiation into the Royal Craft. If then, in this recommendation, there was any deception, either your own conscience was engaged in the deception of your friend, who recommended you; or he who recommended you, had his conscience engaged in deceiving the community at large. A state of mind this, my friends, no ways desirable, could you or your friend have gained the world by such a bargain. And though the community may truly lament its unfortunate possession and acquirement of such members; yet the system itself, pure as the unclouded sky, still retains all its native purity; and if through your means it is evil spoken of, the wound will rankle in your

Hast I

your own bosom, but Masonry itself will remain unpollured.

To fulfil, however, the one great intention of our annual meeting, I shall spend the rest of those few minutes, which remain to our present exercise, in stirring up your pure minds, by way of putting you in remembrance, of those moral engagements which, as Men, by the laws of Christianity, you are fully engaged to perform, and which, as Masons, by the laws of Masonry, you are bound most solemnly to fulfil.

First, as citizens of the world, let not your Good be evil spoken of.—*Love*, as it is the transcript of the Deity, and the fulfilment of all the laws of God, so also is it the universal banner of our Royal Order. This garment, which an inspired Apostle, in the system of Christianity, says, covereth a multitude of sins, extends, in the system of Masonry, its flowing borders also, and hides from the eye of censure and disgust, the more manifest defects, of all mankind; and either with endearing complacency, or with tender pity, unites in the arms of fraternal affection, the blackened Ethiopian, or the whiter European, the unconverted Jew, or the more ignorant and unenlightened Mahometan;

and



and as of one blood, all are formed by the hand Divine; so in one affection, all are bound by *Masonic Love*.

If this is not a prevailing principle of Masonry, I have hitherto erred greatly in the ideas I have formed concerning it; nor do I ever fear a censure for this opinion, from the many thousands who are my superiors, both in wisdom and in age, in the Royal Craft. Let not this great and noble principle, then, of your *Masonic Good*, be evil spoken of: cherish the Divine principle in your hearts, and manifest it through all your lives, and in all your actions. It is the transcript of the Divine nature, beautifully formed in the human soul, and it will make your life comfortable, your death easy and pleasant; and it will add abundantly to the glory and felicity of that future world, where men of all nations, languages, colour, and state, will form one general and undistinguished society; where human distinctions shall have no place; where the Tyler and the Master, who have been faithful at the door, and in the chair, shall sit down together in unfeigned unity, and undissembled Brotherly esteem; where the king and the subject, the prince and the peasant, will wear each, the unenvied crown, and wave the undistinguished sceptre;

sceptre; where the brightness of glory, shall change even the Ethiop's skin; and where the glory of Divine wisdom, shall thoroughly instruct even the most unenlightened mind.

Again, also, would I stir up your remembrance as citizens of this your own peculiar country. Once more, my friends, as I observed to you last year, again we meet unsuspected by the State, unwatched by that political scrutiny, which, in the present day, such a numerous meeting must have undergone, in almost every State in the world besides our own. Why, I would ask, do we enjoy such unsuspected, such undisturbed liberty of assembling ourselves together? I answer, because the State supposes it may safely join Loyalty and Masonry, in one single idea. Yes, my Brethren, the majesty of the country cannot suppose otherwise; for his eldest son is our *Grand Master*; and all his sons, as they arrive to years of maturity, become Brethren in our Order. The ministry of the country cannot suppose otherwise, for most of the greatest, and the best of them, are our Brethren also. The laws of the country cannot suppose otherwise, for the laws and ordinances of Masonry, are as congenial with the laws of our country, as they are with those of the Jewish

or the Christian religion; and the very same obligations which bind us in Brotherly union; bind us also, in the most ardent love and loyalty to the King, and his family; submission to the magistracy of the kingdom, and to all the other appendages of political and social order.

Let not then this loyal Good, of your Royal Order, by any means of disaffection, either in word or action, be evil spoken of. Cherish and encrease your attachment to your King, for he richly deserves it: in every character he sustains in the nation. Submit to cheerfully, and obey readily, the laws and the magistracy of your country; for these united are the defence both of your lives and your property; yes, under the defence of these, your lands are cultivated, and bring forth their plenty; your vineyards are dressed, and weigh down with clusters; your gardens and orchards are pruned, and bring forth abundance; your neighbourhoods are in reciprocal amity and peace; your fire sides are the retirements of undisturbed love, innocent cheerfulness, unmolested sociability; your children remain unsacrificed; your persons safe; your property sacred; your religion preserved; your friend unbetrayed. Oh! Englishmen, what is it that ye, as Christians, do not enjoy in this  
your



your favoured isle? Surely may I again remind you that ye still enjoy a rich abundance of those good things, for which almost every nation in Europe lament the want of, in groans unutterable, and weep their sorrows in tears of blood.

Once more, in a religious sense, let not your Good be evil spoken of. *To fear God and keep his commandments, is,* says an inspired writer, *the whole of man.* The fear of God, then, is the first principle of all religion. Upon this topic we should, at all times, be very plain and expressive; for as human nature, since the fall, is so very frail, as to err in almost every circumstance, in which it is possible to err; so, perhaps, we shall not speak less, or more, than the real truth, when we say, there is nothing in which he is so likely to err, as he is respecting the principles of real religion. How frequently do you find men, zealous in so partial a degree to some particular part of religion, as to suffer the whole of that zeal to be of no real effect, of no real value. Many you will find making a furious profession of the love and the fear of God, hastening from one opportunity of religious worship to another, so that you might really imagine their whole lives one continued

G

round

found of love, piety, zeal, and devotion; but examine their tempers, dispositions, and actions, amongst men, and you will soon perceive how distant they are from that amiable proof which our Saviour himself set forth of the true Love of God, namely: "*By this shall all men know that ye are my disciples, if ye have Love one towards another.*" On the other hand, how many characters do ye find in the world, truly amiable in this last religious sense of moral obligation, and affectionate duty towards their fellow creature; just, honest, charitable, kind, and benevolent to the full extent of all Christ's commands,—and, perhaps, at the same time, as it were, totally destitute of the first principle of all these truly amiable actions, i. e. the fear of God. But to be Masonic is, ye all know, to be truly religious in both its parts, first seeking and cherishing in our hearts, the true fear of God; and then from this principle bringing forth all the amiable fruits of righteousness, which are the praise and glory of God. Yes, my friends, to be Masonic, in every sense of the word in which I can understand Masonry, is, whether ye be Jew, or whether ye be Christian, to be truly religious both in motive and action.

As

As Jews, therefore, if there be any here, let me remind them, that the temple of Solomon was ever famed, in all its ordinances, for virtue and holiness; and he who in his religion, as a Mason, honours not his calling, belongs not to Solomon, nor to Hiram. As Christians, the Masonic pillars of your temple are *Faith, Hope, and Charity*; and to which I shall take the liberty of adding, with an inspired Apostle, the greatest of these is *Charity*; and Masonic charity is charity in the heart; he thinks no evil of his Brother, he cherishes no designs against him. It is charity upon the tongue also; he speaks no evil; bears no false witness; defames no character; blasts no reputation; he knows that to take away a good name, is to commit an evil, the damage of which no wealth can repay; no! it is of more value than *great riches*; rubies cannot re-purchase it, the gold of Ophir cannot gild it again to its original beauty. It is charity in the hand also; he anticipates his poorer Brother's wants, nor forces him to the pain of petition; he visits the cottage of poverty, and the house of sickness; and there he finds the very back which he ought to clothe; the very mouth which he ought to feed; the wound which he ought to heal; the sickness which he ought to cure; and



perhaps also the very mind which he ought to instruct, before it can be fitted for an eternal world. Thus the heart, the tongue, the hand, of the really free and accepted Mason, are warmly engaged and diligently exercised, in all those grand principles of their Royal Order, which render it, in its nature and effects, so much like the order of that amiable band, whose love to each other, so forcibly convinced their very adversaries, as to draw from them that honourable acclamation, "*see how these Christians love.*" Yes! my friends, they who are Masons in the true spirit of Masonry, must put away from them all malice, and hatred, and revenge, and evil speaking; and put on as the elect of God, bowels of compassion, tenderness, long suffering, mercy. They eat not their morsel alone, while the widow mourns her widowerhood, or the helpless orphan cries for food; they blast not with the pestilential tongue of slander, their neighbours good name, and all their wish and all their aim is to imitate him of whom it was thus most honourably spoken, "*he went about doing good.*" Not only, then, let not this your Masonic Good be evil spoken of, but be zealous that it may be abundantly and richly *well* spoken of. It is the leading principle, and the great end of Masonry, to propagate

gate the exercise of charity in these its threefold operations; and he who does it not, is yet destitute of the true Masonic heart, which is the heart of charity, of benevolence, and of love.

If I was now to conclude, it may perhaps be objected to me by some, that I have not given a full Masonic sermon, and that, because I have not spoken of the labours, or of the science of the lodge. To such, I would in the most friendly manner, answer and say, this is a total mistake; for what think you, are the real and the constitutional labours of a lodge of Masons? and what think you is its best science, but to cultivate in the minds of each other, those very principles and dispositions, which I have been all the time soliciting your attention to? I myself know, in reality, no other but these, besides what necessarily belongs to every society, i. e. kindness and attention from the superiors to the inferiors, and due submission and subordination from the latter to the former; and which conduct is so naturally incorporated with the advice already particularized, that to repeat it in particular again, would be but a waste of time, and an additional fatigue both to the preacher and his audience.

To strangers, therefore, I conclude, with assuring them that Masonry has no principle but what might still more ornament the purest mind; nor any appendage but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry the rich may add abundantly to the fund of their eternal inheritance. The wise may increase their knowledge of the nature of God, in all his best perfections, and thereby daily grow still more wise unto eternal salvation. The pure in heart may be always advancing in the Divine likeness; and they who walk in this path of the just, with zeal and activity, will find it as the shining light, which shineth more and more unto the perfect day.

To you my Brethren, I earnestly conclude, with a repetition of my text, "Let not your Good be evil spoken of." Act up to the principles of your institution, and as it regards others, it will be the praise of the whole earth. Act up to the principles of your institution, and as it regards yourselves, your transfer hereafter will most assuredly be, a transfer from the labours of this mortal life, to the rest of an eternal glory. Your faith and hope will abide to the praise of your memory, when the world sees your face



no more. Your charity and love will be your robes of purity and light, through an unmeasurable eternity. Your seat in the lodge, whether local or provincial, will be changed for a seat near the Grand Architect of the universe; where you will all be decked with all the ornaments and honours of that order, which heaven alone can make more perfect, and which eternity itself, in all its unmeasurable duration, can never dissolve. This happy and Divine conclusion to all human institutions, may we all obtain, both strangers and Brethren, may GOD, of his infinite mercy, grant, through Jesus Christ our Lord.

---

## P R A Y E R.

**G**REAT and glorious Lord God Almighty! who knowest our necessities before we ask them, who art acquainted with all our infirmities,—and espieft out all our dangers,—in whose hands are the hearts and affections of all thy creatures,—and who alone canst turn them from the error of their ways,—and from the wickedness of their doings;—vouchsafe to look down upon us who are now prostrate before Thee, with all thy usual

G 4

tenderness

tenderness and mercy,—collect our scattered thoughts,—purify our corrupted affections, and give us the true spirit of prayer and supplication. May we draw near unto Thee at this time with a true and unfeigned repentance,—give to us that faith which overcometh the world.—Regulate our conduct with such a portion of thy heavenly wisdom, that with active zeal, prudent piety, and unaffected virtue, we may so ornament the purity of our profession, both as Christians and Masons, that the enemy may have no room to blaspheme, nor our professed good intentions and endeavours be ever evil spoken of.—Give us a participation of thy lovely loving nature, that in the arms of true Christian charity and Masonic benevolence, we may embrace all mankind as Brethren;—give us true patriotic zeal, that we may conform to those laws and privileges, by which, as Englishmen, we are in the present moment, so eminently distinguished by all the world.—Sanction the intended holy services of this day, to the present and eternal benefit, of every soul in thy presence; and whether strangers or Brethren, may we one and all be daily growing up into thy lovely likeness; that when we have done with all earthly connexions, we may join that glorious society above, where God alone is the supreme; and all the rest are undistinguished Brethren.—Amen and Amen.

A  
S E R M O N

PREACHED

AT WOOLWICH,

In F E B R U A R Y, 1797,

ON THE DEATH OF BROTHER WILLIAM SHARP,

WHO,

*In a State of perfect Health and Strength,*

WAS IN A MOMENT SNATCHED INTO ETERNITY BY  
SUFFOCATION,

*As he was humanely endeavouring to extricate a  
Fellow Creature*

FROM THE SAME DREADFUL CALAMITY.

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. C. C. FOR THE COUNTY OF KENT.



# SERMON

OF THE REV. J. H. WOOD, D.D.

AT NEW-YORK

ON THE 10TH OF SEPTEMBER

ON THE OCCASION OF THE DEATH OF

THE REV. J. H. WOOD, D.D.

BY THE REV. J. H. WOOD, D.D.

WITH A HISTORY OF HIS LIFE AND SERVICES

BY THE REV. J. H. WOOD, D.D.

AND A HISTORY OF HIS SERVICES

BY THE REV. J. H. WOOD, D.D.

IN THE CHURCH OF CHRIST

AND IN THE WORLD

BY THE REV. J. H. WOOD, D.D.

AND A HISTORY OF HIS SERVICES

BY THE REV. J. H. WOOD, D.D.

AND A HISTORY OF HIS SERVICES

BY THE REV. J. H. WOOD, D.D.

AND A HISTORY OF HIS SERVICES

BY THE REV. J. H. WOOD, D.D.

NEW-YORK: PUBLISHED BY J. H. WOOD, D.D.

---

---

SERMON,

PREACHED AT WOOLWICH,

FEBRUARY, 1797.

---

---

I KINGS. CHAP. xiii. VER. 30. LAST CLAUSE,

*Alas! my Brother,*

**P**LEASANT as the work of the ministry has been, and always is, in all its offices; delightful as the assemblies of our fraternal meetings, in the Masonic Order, have been, and are upon almost all occasions; yet surely the present task, and the present meeting, is a complete exception in both cases, either to the pleasure or to the delight of them. But, my friends, how like

is

is this to the general course of human felicity! like the uncertainty of the sky, the wavering of the wind, and the nature of climate; how varied are all its scenes! One hour the air is serene, calm and mild; the sky is cleared from every cloud; the sun unveiled, darts its resplendent rays, and shoots its refulgent beams over all creation's boundaries. Then, nature smiles in all the softness of returning spring, or laughs in all the charms of summer's beauty; and the world forgets the storms and tempests of winter's dreary season: In another short hour, or, perhaps before the present fleeting hour has winged its rapid flight, and all this calm serene is universally changed; the wind shifteth round from the milder southern point; and from the blighting eastern hemisphere, or perhaps from the rougher north, blows up storms and tempests. The sky is clouded over; through all the air is carried colds, and blasts, and death; and nature puts on all her mourning garb. *Just so is all human felicity.* Yesterday, or at most, but a few days past, we perhaps may have visited our friends, our neighbours, or perhaps a friendly or fraternal society. My Brethren, in particular, will remember a late fraternal meeting in this town. Yesterday, I say, perhaps we made this friendly meeting,



meeting, and all was calm, serene, and pleasant; every heart was gay; every countenance was cheerful; innocent mirth encircled the whole society, and an unclouded summer of joy, pleasure, and felicity, seemed promised for a long continuance; we gloried in our security. Alas! how baneful any, even the least, dependance upon all the fairest promises of this world's prosperity! For instance, suppose one of these cheerful meetings to consist only of the narrow circle of a single family, and how few the number of times which they can, with any likelihood of success, promise to meet, without some blight, some blast upon their family felicity. Without considering the frequent failure of the lesser circumstances, which constitute human felicity; such as prosperity in riches; sincerity in love; constancy in friendship; stability in virtue; and peace and affability in neighbourhoods and family connexions. Notwithstanding, I say, the frequent failure of these lesser circumstances of human felicity; and how quickly, how unexpectedly, how suddenly, does DEATH, that great enemy of all human happiness, (and which occasions the sorrowful meeting of this day) how suddenly, I say, does DEATH make his hasty, his unwelcome strides upon us! blast

ing, at least for a season, all the joys of families, of neighbourhoods, and of societies.

Yes! my friends! every moment methinks, and somewhere in the world, we hear, and from the same cause, the mournful lamentation of our text; *Alas! my Brother.* Yes! like an inveterate and irrevocable enemy, we trace his wounding sword in every neighbourhood, in every family, and in every house. In the smiles of prosperity; in the midst of health and strength; in the bloom of youth; in the charms of innocence and beauty; in the joys of youthful love, fraternal affection, parental care and solicitude; in the constancy of friendship, in the exercise of virtue; and, as our lamented Brother is an example, in the very exertions of humanity; and there is no security, no, there is not a moment's security from DEATH's devouring weapon. Without another enemy, this one, methinks, would fill the world with sorrow. Yes! without another enemy, and this one would daily put the world in mourning. How often, even in the confined circle of my acquaintance with the world, do I one day enter the dwellings of a family, to administer, perhaps, the sacrament of baptism; and there I see the fond mother, forgetting all the sorrows  
of

of her past labour and travail, for joy that a man is born into the world : the father, with an undescribable joy, hanging over the little infant of his heart, and giving the cordial smile of gratitude, to the partner of his soul, for this additional increase to his family ; with a circle of friends, engaged in general salutation, upon the joyful occasion !

Again but a very few days, indeed perhaps, and notwithstanding all a mother's care and fondness, notwithstanding all a father's love and solicitude ! Yes, notwithstanding all the solicitude of many mourning, anxious, and solicitous friends, and this innocence itself, languishes from its mother's nutritive breast ; and falls a victim to the iron hand of our insatiable enemy. How often in my parochial duties, do I see the tear of sorrow, moistening the cheek of venerable age, while hanging over the corpse of a beloved son, or a daughter ; snatched from life, in the bloom of youth and beauty ; and when perhaps the breast was full of milk ; the bones were moistened with marrow ; and the strength to all human appearance, impregnable as a mountain ? How often have I seen the strong features of manhood, distorted or broken by unaffected grief ; while hanging over the grave of a beloved wife ; how often,

*for*



*for I could not refrain!* how often, have I dropped a tear, when I have seen the disconsolate widow, lead her orphans with trembling steps from the grave of their departed father; and before she could leave the hallowed ground, turn round to heave the farewell sigh, for her sorrows were too great to weep.

Alas! my friends, how deep! and how universal are the wounds of this enemy of the human race! from the piercing of whose arrows there is no escape: No! the thick walls of the palace of the king, with the clay built cottage of the lowly pauper, are equally pregnable to his darts. Strength or weakness; health or sickness; beauty or deformity; riches or poverty; courage or cowardice; yielding or resistance; caution or rashness; fear or presumption; learning or ignorance; piety or impiety; vice and virtue; *all, all,* in one undistinguished level, fall beneath his mighty arm! Yes, wherever he levels his bow, the mark is certain, the victim falls, the silken cord of life is cut in twain; and the mourners weep about the streets; for the re-union of soul and body, when once thus separated, exceeds all human power. Such hath been man in every age of the world; such is man, in his present most exalted moments; and such my Brethren,  
are

are each of us. To-day perhaps the sun of prosperity and joy, shines upon our persons and our families; health and strength invigorate our own persons, and the persons of our beloved friends; and we only feel the sorrows of another's woe. But to-morrow, nay, perhaps before this day closes its light; and some friendly heart may sigh, over our breathless corpse, the lamentation of our text, *Alas! my Brother!*

Yesterday we may have been busily engaged in building our habitations, but God only knows who may inhabit them to-morrow. Yesterday we may have sown our field, but God only knows who may be spared to reap the harvest. Yesterday with a provident hand we may have planted, but God only knows who may live to see the bud, the blossom, or the fruit.\*

Sorrowful reflection! and the picture of human life painted with only this its darker colour,

---

\* The Brother over whose valuable remains, these friendly lamentations were delivered, but a day or two before his awful exit, was planting some young apple trees in the garden of a Friend and Brother; and when he had finished, was heard thus to say: There my Friend, I have planted, God only knows who may live to see them bear fruit.

H

and

and all our sweets are bitters. Yes, if the only end of man is death, then his very existence is a blot in nature; for with only this one enemy in the scale of human happiness, and man with all his sensibility, had better to have never been! Yes, if Death is the final point, it would be better never to live! But my friends, we have lighter shades, and the picture of man's existence becomes, *by these lighter shades*, a most beautiful painting. For the short existence of human life, is as it were, but the staining of the canvass, upon which the figure is to be exhibited. The stage of human life, is infinitely less in our existence, than the smallest drop from the ocean, or the least particle of sand from the dust of the earth; nay, such is the smallness of the portion in its greatest length of human life, and such the evil of its nature in its best felicities, in this probationary state; that till man dies, he can scarcely be said to have begun to live. Here then we come to the important point, which will fully produce, or totally destroy, the intended utility of our present solemn engagement. The departure of a fellow creature from all his earthly connexions; by whatever means, or in whatever manner he may take his exit; somewhere or other makes a solemn pause, in the course of nature and the attention of surrounding



rounding spectators, must from the awful nature of the circumstance, be in some measure attracted.

If the taper of life is wasted by the slower degrees of declining age, and man drops into the grave, in the largest sense of the word, full of age; or as the language of the Prophet beautifully describes it, *like a shock of corn fully ripe*, yet, even this expected moment, brings to all around a certain degree of surprise, and though they may have been long watching for this last expiring breath, yet still, that awful moment, seems generally to have been thought at a greater distance; and it is well for the departed, if even at last, it came not too soon.

But how few amongst the millions that have died, and the millions who are now dying, that live till they are expected to die? Surely this is the error of man! Surely this also is all the terror and danger of Death! We set not ourselves to expect him, though we know he must most assuredly come; hence, though it may be one hundred years that we have been living the subject of his power, his coming is almost always sudden, almost always unexpected! And though hourly are the instances before our eyes, that

this grand enemy of the human race, in his universal power to tread down all before him, regards neither youth nor age; riches nor poverty; power nor strength; beauty nor deformity; sickness nor health; vice nor virtue; but takes the infant and the aged; the strong and the weak; the good and the bad. Yes! I say, though we have hourly instances of these, the indiscriminate ravages of our enemy Death! how careless do we live? Yes, my friends, may we not justly lament and say, how transitory upon the human mind, are the most alarming effects of the most awful instances of the uncertainty of life? and though, as in the present instance, of the unseemly and unexpected ravages of Death, which, in this present moment, we meet together to lament, with all the keenness of sorrow, and with all the alarm which such instances are calculated to occasion, give me leave seriously to ask, how little in comparison of what we ought, do the most afflicted of us feel our hearts oppressed? and upon whom will they have those lasting impressions, which I doubt not Providence intended in the awful event?

My friends! I hope you will not take this observation

observation as any intended severity of reproof; but rather let me beseech you to take it as the most salutary caution of Brotherly Love.

I am well aware that by this discourse, I shall be in danger of censure from many quarters.—First, the friends of the deceased, and particularly the fraternity of which he was a Brother, might expect a panegyric upon the character of a deceased Brother: to them I beg leave to say, I hope the text will be thought, in the present serious moment, a very sufficient panegyric; for had I not had every reason, from the most unquestionable authority, to have believed him in reality, deserving the appellation of a Brother, nothing should have compelled me to have lamented him as such, however humanity might have led me to lament him as a man. And methinks, secretly lamenting his death, as depriving us of such a member, as you who knew him, know what we have lost, is more consistent to the brighter wishes of his now fully enlightened soul, than all, that human language can possibly say in his praise! Yes, my beloved Brethren, there is no great presumption in saying, that could his spirit now speak to us in human language, he would say to all the living,



weep not for me, my Brethren! but rather weep for yourselves, who are still living amidst all the dangers of human frailty, and who are still surrounded with worldly temptations! I left you, methinks, would he go on to say, I left you, it is true, suddenly and unexpectedly; but the Great Master of assemblies called me hence, and has given me a superior degree to any that your inferior Order could bestow upon me. Change then the unseemly lamentation of "*Alas, my Brother!*" for this, "*Hail thou who art highly favoured of the Lord.*"

To those who are not of the fraternity, and whose curiosity having been excited to know what I should say upon the loss of a deceased Brother, may feel some disappointment, that I have only dwelt upon the uncertainty of life, and the awful ravages of DEATH! To those I answer, it was the great business of the occasion; it was what those who solicited my labours, upon this solemn occasion, principally desired; it was also what your own pastor very piously recommended; and by so doing, I have conscientiously performed what I fully believe is my duty. Indeed, my friends, this is the essence, the nature, the principle of our pious Order;

Order; namely, whether living, or dying, to do all the good we can to our fellow creatures; and ceasing from this, we cease to be Masons.

And well assured I am, that if, as an instrument in the hand of God, I can be made useful upon this solemn occasion, to alarm one soul to flee from the wrath to come; to entice one soul to cease from the follies of the world; to induce one soul to think seriously and effectually upon the certainty of DEATH, and the uncertainty of life; if I can, upon this occasion, be made useful to lead one soul to spend each future moment of time in doing good, and preparing for eternity; to live each future day as though that day was the last we had to live. Well am I assured, I say, that if in the hands of God, I can, upon this solemn occasion, effect this, the spirit of our departed Brother, whether I call him a Christian or a Mason, will be better pleased, than if I praised him, or converted all the world to Masonry.

Hence also, I conclude with observing, the aptness of our text, to the loss of our beloved friend! for though the lamentation is not to him, because with him, I trust, to die, *was*

gain, yet it must still be a lamentation to us; for, as a Brother, he must be possessed, both in the late imperfect state of human life, and now in the perfect state of eternal glory, next to the fear of God, universal good-will to all mankind; therefore, in his loss, not only our fraternity has lost a Brother, but the world at large has lost a Brother also; the neighbourhood in which he lived, I have no doubt, has lost a good neighbour; the family over which he presided, has sustained a loss which it wounds my heart to mention. The widow has lost an affectionate husband! this is a wound, indeed, in the keenest sensibility of human affection, and if love can bleed at all, it bleeds, indeed, with a wound like this. The children have lost a tender father, an affectionate friend, a careful provider; and if the misfortunes of infancy can, in any case, claim our pity, this is a loss, over which, for their tender sakes, it would be inhuman not to weep. Not only have the children lost a father, but hark, I hear yon aged parent weep and say, the father also, has lost a child; and in this keen sensibility of momentary imagination, methinks I hear renewed, the heartfelt groanings of an aged Jacob, saying, "*If I am bereaved of my children, I am bereaved;*" or, the still more bitter lamen-



lamentation of a David, "O! Absalom, my son, my son, O! Absalom, my son, would to God I had died for thee."

O DEATH! how deep, how numerous, and how incalculable are thy wounds, wherever thou dost brandish thy cruel weapon? Wife, children, father, neighbour; and in this instance, friendship and Brotherly Love, are in numberless hearts, weeping, sighing, mourning; and with the Prophet also, there is the utmost unison in the sincere lamentation of, *Alas! my Brother!!!*

My friends, to weep with them who weep, is to enjoy indeed, if it may be called an enjoyment, all the luxury of a tear. To weep with them who weep, is to indulge one of the best sensibilities of humanity. To weep with them who weep, is indeed to exercise Christianity itself! Yes, it is an imitation of Christ and his Apostles; *Jesus wept!* We also, said his disciples, go and weep with him. And can we imitate them no farther? Surely we may! for having wept with those who weep, we may, all of us in some instance or other, in the kinder offices of humanity, wipe away the tear from the mourner's eye. First, participation and sympathy

sympathy does this kind office in part. Next, the consolatory idea given us from Christian authority, that our Brother is not dead, but sleepeth, is alive again, shall rise in the resurrection of the just, and we with him, if we, as we hope he hath done, die in the Lord, shall together, in bands of unsullied and indissoluble friendship, live for ever with the Lord; this will dry up every tear. Next, and finally, let all who weep, let all who hear me; nay, could my voice reach the ears and the hearts of all who have heard of the mournful event which occasions my present address, I could wish to ask, with all the earnestness which the importance of DEATH and ETERNITY can authorize, I could wish to ask, are ye old? then *you must die!* prepare then, ye aged, to meet your God! Are ye young? does health bloom upon the countenance? are your bones full of marrow? are your nerves, as it were, like brags? does your mount of life seem to stand steady and impregnable? do you count, from all human appearance, many, many years before you? and are ye numbering many days between you and the dreary grave? Alas! let me ask, who of you, ye youngest, ye most healthy, and ye strongest, who of you, I would ask, can have a better prospect of this kind,

than

than our departed Brother himself had, but a few days ago? And now, behold you! with the Prophet and his sons, we have buried him in the silent tomb! and we mourn over him, saying, "*Alas! my Brother.*"

Serious call! solemn warning! Let then our tears of sorrow, which we now humanely shed for our departed friend, become tears of penitence for our past offences. Let us weep no more for him, at least beyond the just measure of humane and Christian affection; for he needs it not: but let us weep for ourselves, and for our Brethren, who are still alive, that when we have shed those tears which are extracted from the sorrows of human life, we may all of us be prepared to enter that glorious place, where the tears shall be wiped from every eye; where sorrow and sighing shall be done away for ever; where the weary are for ever at rest; and where the joy of the Lord, shall make glad the city of our eternal habitation. That this may be the salutary effect of our present sorrow, the momentary guide and counsellor of our future conduct; and hereafter the happy portion of us all: God of his infinite mercy grant, through Jesus Christ our Lord. Amen and Amen.

PRAYER.



# PRAYER.

**ALMIGHTY** and everlasting God! who art always more ready to hear than we to pray, and who art always accustomed to give more than either we desire or deserve; pour down upon us, at this time, the Divine consolations of thy holy spirit; and be it also to us a spirit of wisdom and understanding.—In thy hands are the spirits of all living, and in Thee alone we live, and move, and have our being.—Thou givest and Thou takest away.—Thou doest what Thou plearest in the heavens above, and amongst the inhabitants of the earth.—Be this our wisdom to know, that Thou art always, in all thy conduct, guided by infinite justice, wisdom, and mercy. Give us, therefore, in all thy judgements, the hearing ear, and the understanding heart; and may they teach us the true lessons of meekness, resignation, and patience.—Support the afflicted in every trial, —and may that awful circumstance, which, in the present moment, must extract the tear of friendly

friendly commiseration from every tender heart; teach us all, the important value of being always ready to meet our God.—In the midst of life we are all in death;—one moment in health and strength, the next boweth down in weakness and Death.—Teach us, gracious Father, the uncertainty of all human dependencies; and may we spend the present moment, as if we were sure it were to be our last.—Prepare us, O Lord! for all thy gracious intentions; if we live, may we live unto the Lord; if we die, may we fall asleep in Jesus; that, whether living or dying, we may be thine for ever.—Sanctify this awful moment to the conversion of every heart; may the serious and important services in which we have, at this time, been engaged, leave a suitable impression upon every mind; may the aged read the certainty of Death, and may the young read the uncertainty of life; and may we, one and all, be truly prepared to give that solemn account, which we know not how soon we may be called to give. May pastors and people, eagerly snatch the present moment, to work out our salvation with fear and trembling, seeing we know not how soon the night cometh, when no man can work; and prosper Thou  
the

the work of our hands upon us, O prosper  
 Thou our handy work; that when Thou, who  
 art the final rewarder of all them who labour in  
 thy vineyard, shall come to render unto every  
 one according to his labour and his work; we  
 may be found amongst the happy number, who  
 shall receive that pleasing invitation of, *Come,*  
*ye children of my Father, enter ye into the joy*  
*of your Lord;* we beg it for Jesus' sake.  
 Amen.



A  
S E R M O N

PREACHED

AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF

*Free and Accepted Masons,*

AT CHATHAM, IN KENT,

JUNE 5, 1797.

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DRETFORD,

AND P. G. C. FOR THE COUNTY OF KENT.

# SEERMON

AT THE CHURCH

Free and Accepted Masons

AT THE CHURCH

RECEIVED

AND FOR THE CHURCH OF GREAT

the duty of our secret and mysterious union  
 and, indeed, did I now stand up in a position

could I perceive, in the countenance of my  
 hearers, any or other of the signs of ignorance  
 or prejudice, I should think something of this  
 explanation. But when I recollected, that to the  
 major part of our present assembled Brethren,  
**SERMON,**  
**PREACHED AT CHATHAM,**

I have been the subject of their annual  
 address, several times before, I am well per-  
 suaded, that the subject is well ac-  
 quainted with the excellency, the utility, the  
 wisdom, and the duty of the Masonic Association.

were as to stand in need, neither of a cordial  
 to encourage, nor a stimulus to provoke in their  
**FIRST EPISTLE OF ST. PETER, CHAP. iii. VER. 8.**  
*Love as Brethren.*

**I**T has been almost always customary, and,  
 indeed, I suppose most generally expected, at  
 these general meetings of the Masonic Brother-  
 hood; that, by way of converting the world,  
 satisfying the curious, convincing the doubtful,  
 and encouraging the Brethren, something should  
 be advanced by the preacher both to explain  
 our Royal Order, and vindicate the utility and  
 the



the purity of our secret and mysterious union. And, indeed, did I now stand up in a situation, where our Order was but newly revived, or could I perceive, in the countenance of my hearers, any or either of the traits of ignorance or prejudice, I should think something of this explanation and vindication, at this time, *my duty* also. But, when I recollect, that to the major part of our present assembled Brethren, I have had the high privilege of this annual address, several times before; I am well persuaded, that they are, in general so well acquainted with the excellency, the utility, the wisdom, and the purity of the Masonic establishment, as to stand in need, neither of a cordial to encourage, nor a stimulus to provoke in their conduct, that zeal, which is necessary to the honour, the comfort, or the well-being of all society.

To the rest of my present audience, I mean those of the female sex, and those of the other, who are not Masons; I can only say, I am, and always shall be, very much grieved, if ever they have the opportunity of observing any thing, either in the public or private conduct of Masons, which can possibly give them any cause, even to think lightly,  
much

much less to think evil, or despise that Order, which we, as Masons, always boast of, as royal, loyal, Christian, and humane. If, however, through the ill conduct of any defective member of our society, (and, I believe, there are no societies of human beings, in this state of human frailty, without its defective members) if, I say, through the ill conduct of any defective members of the Masonic Order, there are any here who have been induced to despise, or even to think lightly of Masonry itself, let me beg of them, for a few moments only, the charitable arrest of such an uncharitable judgement; and, believe me, from this sacred place, where I dare not trifle with truth, that the advice I am about to give to my Brethren, from that portion of Holy Writ, which I have now read to you, will, though it were illustrated with all the ornaments of language and of oratory, were I the completest master of them, give you the true traits of a real and unaffected Masonic character.

To you, therefore, my beloved Brethren, as you shall hear, and as you shall obey, the admonition of the Great Master of assemblies, which is his word, though now delivered by

the weakest of his workmen; to you, I say, I look for that vindication of our pure and royal Order, which, like Christianity itself, is better vindicated by the practice of its profession, than by all that can be said or written of it, did an angel speak, or did an angel write.

The admonition of the day then is, "*Love as Brethren.*" I begin with observing, that as the created of the Almighty God, the Grand Architect of the universe, the world of mankind, is one family, is one Brotherhood. As the redeemed of the Almighty God, the Saviour of the world, all are Brethren, and Christ, the eternal God, is our elder Brother. Yes, he is the corner stone, which the level of his love has so placed, as will one day unite, and then for ever support the whole building of the Father's creating love in an undivisible and eternal unity. But, my friends, it is to be lamented, that, although as the created, and as the redeemed of the eternal and just God, the universal world is a Brotherhood; and all ought to have been as Brethren: yet, how fatally and universally do we find, both in practice and sentiment, this Brotherhood disseminated. Look into the world, and you see nation rises against nation, and kingdom against kingdom; nay, what



what is still worse, and more bitterly to be lamented, we find, in the present evil day, kingdoms divided against themselves; neighbours distracted with dissensions; and, such is the great declension of Brotherly Love, that even in the little circles of family compact, we often find three against two, and two against three; how sorrowful! and how much to be lamented, is this reflection, on the defection of that love, which ought to be the cement of every human heart; for nought but this love renewed, can possibly give any true felicity to the human soul. Now, this defection of the human heart from the exercise of Brotherly Love, which is the very essence of its nature and felicity, consented to according to its reality, and lamented over according to its mischievous tendency and its miserable consequences, opens to our view at once the excellency of every band of union and society, which can, in any degree, renew its degenerated nature; or, by any means restore, in the lives of men, its deadened faculties to life, to vigour, and to exercise. Hence, in a general sense, without entering into its particular merits, I take upon me to assert the excellency of the Masonic union.—Yes, my friends, I feel no hesitation in saying, that this union of man

13

with

with man, has its foundation in God, who built the universe, and is the God of Love. From this source of love is hewn its chief corner stone, whose name is Glory, and whose nature is Love; and, when he, who will one day complete the building of his redeeming mercy, shall come to collect his jewels, he will place in his kingdom, as the ornaments of his triumphant grace and glory, every real Mason; and whatever his station may have been in the work; whether a master to devise, a warden to explain those devices, a steward to superintend, a secretary to transcribe, or a workman to raise the building by his handy labours; all shall be accessaries and assistants to this grand edifice of universal love, and all shall be rewarded; not altogether according to the perfection of his performances, or the sublimity of his station and office; but, in a great measure, according to the sincerity of his intentions, and the zeal of his endeavours.

Having thus, my beloved Brethren, briefly pointed out the necessity of your labour, and the certainty and excellency of your intended reward; you will now, I trust, permit me, in the plain language of an humble Brother Labourer, to point out to you a little more particularly,

cicularly, the nature of this your work, in the re-building in the human heart, that temple of love, which pride, ambition, and covetousness, have too universally destroyed. And this, I am sure, I shall have your full permission to do, when I mention the two grand motives of my present attempt, namely, first, to stir up your pure minds, by way of remembrance; and, secondly, to explain to others, without betraying any secret, the grand essential of our union, **BROTHERLY LOVE.**

First, I would observe, this Masonic labour, my Brethren, begins in the heart. This is the fountain, and from hence all the lesser streams take their rise. Now, a bitter fountain, you know, sends forth bitter streams; a sweet fountain sendeth forth its wholesome rivulets: hence, also, we are advised in the Holy Scriptures, "to keep the heart with all diligence; for out of it are the issues of life." If the fountain is clear, the waters will be clear also. From one spring ariseth not the bitter and the sweet. Let your heart think evil of your Brother, and ten thousand to one, but if the tongue speaketh, or the hand is stretched out, he will feel the severity of slander, and his necessities, however great or many, will remain

unrelieved.



unrelieved. How beautiful and how excellent then is that advice given us, by the inspiration of the spirit of love, "think not evil one of another, but be kindly affectioned."

Again, my Brethren; if we would live in the exercise of Brotherly Love, we must not only endeavour to keep the affections of the heart untainted with dark suspicions and evil surmises; but, if I may so speak, we must keep also the ear of the heart uncorrupted with evil report; and not only endeavour, not to think, surmise, or suspect, any evil against our Brother, but always consider also, that such is the grand character of evil report, that it is always attended with so much exaggeration, that not once in a thousand times ought we to listen to it, and if we are obliged to listen to it, not once in a thousand times ought we to believe, at most, more than a thousandth part of it; this is, indeed, a numerical caution; but I am sure its numbers are not too largely calculated; for, if the heart is once suffered to be tainted with an evil surmise, or the ear corrupted with an evil report, the tongue will too certainly sound the alarm; and the hand will too frequently either be bound from doing good, or stretched out for mischief; yes, too frequently in this sense,

sense, are both the tongue and hand guided by the instinct of the heart, and language and conduct are the transcript of opinion.

Therefore, next to the thoughts and affections of the heart, in the exercise of Brotherly Love, we naturally proceed to caution that little purely member of the body, the *tongue*. This, indeed, may be called the trumpet of the heart; for, if the heart is pure, it will sound forth pure things. It is the pen of the heart; for, if the heart is embittered, the tongue is too likely to be a bitter scribe. The character of thy Brother, remember, is a sacred deposit; lay it not out then in cruel slander; the character of a man is his greatest treasure; corrupt not thou this thy Brother's sacred treasure, for its purity is irrecoverable: it is in this sense, like the life of thy Brother, take it away and thou canst never restore it: wound his body, or impair his health, the surgeon and the physician, by thy interest and advice, may heal the one and restore the other: injure his property, and thou mayest, if thou hast it by thee, restore him tenfold; but if, with the breath of slander, thou but blow upon his character; if, with the language of evil-speaking, thou but woundest his good name, ten thousand words in vindication, will

will seldom restore, what one single syllable has, in many instances, in a moment blasted. Keep then the door of thy lips, nor ever let the frantic moment of revenge wound that, which, in sober reflection, perhaps, thou wouldst wish, in vain, to spend years to heal. Think the best, but never speak the worst: reverence and imitate the good qualities of others; but to all their defects, whether real or imaginary, be a Mason in secrecy; and thus prove to the world, (whose eye is curious indeed over Masons) that one of the secrets of Masonry is the concealment of our Brother's fault; which, by discovery, could neither be amended, nor obliterated.

From our caution, respecting the affections of the heart, and the language of the tongue, we next naturally infer, the action will be kind, and the hand will be liberal; yes, according to the explanation, which, as I observed, in the beginning, follows our text; those who love as Brethren, in heart and conversation, will, in their conduct to each other, be pitiful, will be courteous.

Now, this Brotherly Love, in its operation, must be thus divided: The former, namely,  
to



to be pitiful, will guide our actions, in the exercise of charity and kindness; the latter, namely, to be courteous, will form our manners, both as men, as citizens, and as Masons.

First, to be pitiful. To be truly pitiful, in the scriptural sense of the word, is for the rich and opulent, of every degree, to look after, to listen to, to regard, and to relieve, as far as lies in their power, the necessities, the miseries, and the distresses of all those who are beneath them, in all the temporal circumstances of human life; and thus, to imitate our elder Brother, who spent his life in doing good; and, at last, gave that life as a sacrifice for the destruction of all evil and misery.—To imitate, in our human connexions, as far as human ability will permit, this glorious character, who is the author of Christianity and the patron of Masonry; medicine is to be administered to heal the sick; the hungry are to be fed; the naked are to be clothed; the sorrowful and the drooping mind is to be comforted and consoled; the wanderer is to be recalled into the paths of peace, by the solicitations of tenderness and compassion; and the ignorant are to be taught with mildness and affection, the lessons of virtue and wisdom. These are the offices of the pitying bosom; and this

this is the character of the Christian and the Mason, *i. e.* to be regardless of our own pleasures, that we may soothe the sorrows of our afflicted Brother.

It methinks some, who expected, from a Masonic sermon, something more curious and novel, will be ready to say, I am preaching nothing more than the old sentiments of the Gospel, which, from this place, is daily sounded in your ears: my friends, I yield to the truth of the observation; nor will I receive that observation as any reproof; for I am sure I may assert, with the consent of all my Brethren, that a portion of Masonic secrecy is Christian virtue, and the precepts of the Gospel are universally the principles of Masonry.

Hence, turning again to the Brotherhood, and enforcing my admonition, I say to you, "*Love as Brethren;*" be pitiful; seek the cottage of affliction, where misery reigns with her iron rod; lay the arm of Masonic affection, which is the very arm of Christian love, beneath the neck of thine afflicted Brother. Whilst he lives, support his drooping head, and cheer his afflicted heart; cover him with the garments of kindness and of friendship; administer to him the cordial

cup

cup of Brotherly affection; and however great or small may be thy ability, always remember, that a cup of wine, or even a drop of water, either given in the name, and with the heart of a Brother, shall in no wise be forgotten. If he dies in the affliction, comfort him with kind admonitions, and close his eyes with the last offices of fraternal love; but let not this love cease to act in thy Brother's behalf, because his spirit is departed, and his person no more an object of necessity. No! cease not the exercise of this divine affection; for, perhaps, in thus dying, thy poor Brother leaves to your care and kindness, the mourning widow, or the helpless orphan.

( And here, indeed, is still more ample room for the exercise of Masonic and of Christian philanthropy, than thou couldst possibly exercise in the life of thy Brother. Yes, the widow has lost her partner, her support; and what is still, if possible, a keener wound to the human bosom, perhaps, a family of helpless orphans have lost a tender, an affectionate father. Their wants, both of food, of clothing, and of education, are unprovided for; and they are exposed, not only, perhaps, to the poverties of the world, but to its vile temptations.

Still



Still farther, for perhaps, also, amongst them  
 an helpless female orphan is left destitute of a  
 father's arm and of a father's heart. O ! Bro-  
 therly Love, here exert thy power ! here, I be-  
 seech Thee, thou God of mercy, let Brotherly  
 Love shower down, hover over, with all his sa-  
 cred influence, and infuse into the hearts of all  
 to exert every endeavour to enlarge the bene-  
 volent purposes of that charity, which is an asy-  
 lum for the unprovided female orphans of the  
 departed of the distressed Brethren of the Ma-  
 sonic union.

To you, my Brethren, (for I cannot forfeit  
 this opportunity of recommending it, when  
 meeting so many leaders of Masonic Societies.)  
 To you, my Brethren, I would recommend  
 this invaluable charity with peculiar zeal, and  
 though, perhaps, none of us may now stand  
 in need, yet surely, we know not how many  
 of us may, some time or other, be glad of such  
 an asylum for a beloved child of our own.

If then a God of Providence has, in any de-  
 gree, put it into our power, let us exercise  
 that power, at every opportunity, in the sup-  
 port of such a benevolent design: For, me

thinks,

thinks, if with the whole of this benevolent charity, (I mean of the Cumberland School) but one female orphan should be saved from the pit of vice and prostitution; that one salvation is worth the whole charity of all the world. Love as Brethren, be pitiful, pity the helplessness of infancy, but especially the helplessness of female infancy; for, my friends, it is an universal experience, in some degree, that, from these trained up in virtue, we can not fully estimate what we enjoy. Female virtue is the very source of family honour, family wealth, family virtue; from the contrary, too often we endure the contrary; namely, family disgrace, family poverty, family vice. Ten thousand are the arguments we could easily produce, in support of the excellency of this charity; but, methinks, Solomon, that great experimenter and that great discriminator of female worth, gives us one which will answer the whole. "The price of a virtuous woman," says he, "is above that of rubies." May all of our sex, who experience and enjoy this valuable possession, (I doubt not but my address here is universal) properly estimate its real value; and from that estimation exert all our power for its increase, its protection, its security.

We

We now come to the second observation of Brotherly Love, in its active operation; and, as I naturally suppose, from the time that I have detained you; it will not be unpleasant to say, it is the last I shall deduce from our text, namely, the formation of our manners from that plain admonition, "be courteous." I must here premise, (and I hope the premise will not be offensive to any one; and, especially when I assure you, that I have no intention of offending any one), I must here premise, that I am a friend, not to equality in its present fashionable, and I may truly say, destructive construction; however hard I may have laboured to convince you, that the whole world are Brethren: no! but I am a friend to due subordination, and, as a friend to due subordination, with my text, I must now also be an advocate for it: due subordination then, I must observe, is the life, it is the soul, it is the whole felicity of all society; and without it, all society falls: peace, is war; order, is confusion. Let God lay aside his superintending power, and nature, that moment, becomes again an undigested chaos: take the reins of government from the wise, the tender, the judicious hands which now guide them, and my life for yours, if your nation, like



like its neighbouring kingdom, does not immediately become a scene of anarchy, of confusion, and of every evil work.

Daily experience, my friends, too fatally proves, (if we have any of the eye of wisdom, or the ear of understanding) daily experience proves, that in every State, in every community, in every society, where the courtesy of our text prevails not; those States, those communities, and those societies, change all order, for disorder; all beauty, for deformity; all regularity, for confusion; and all felicity, for accumulated distress, and unavoidable misery. — Art thou in power then? the courtesy of our text advises, exercise that power with steadiness and zeal, moderation and temperance, kindness and complacency. To be Masonic, in my language, and also political in my meaning, let the master, the wardens, and the stewards so preside in the lodge, that on the one hand, rebellion may never be excited by the exercise of tyranny; nor licentiousness ever have birth, from the want of due authority, or through the exercise of pusillanimous lenity; always remembering, that authority may be very mild, yet very steadfast. It should be very lenient, yet never timid:—proper authority

thority really is, and always should be at once, a sceptre of peace and security to the good and the obedient; and a rod of righteous correction, to the wanton and rebellious.

To the Brethren of low degree, the courtesy of our text advises also, both Masonically and politically, submission to rule and order; perseverance in the paths of duty; contentment in our station; humility and complacency of behaviour to all in a superior situation; with the exercise and encouragement of a laudable ambition, to rise to superiority by the regular steps of a diligent perseverance in duty; learning to govern, by submitting to obey. Finally, "Love as Brethren," "be pitiful," "be courteous;" it is the morality of the man; it is the righteousness of the Christian; it is the ornamental jewel of the Mason; and will hereafter, next to the merits of the Redeemer, be the eternal glory of the glorified Saint.

## P R A Y E R.

GRACIOUS and merciful God, who art in Thyself the only source of all thy own eternal perfection, and everlasting felicity, and from whom

whom alone can possibly proceed any of the perfections, or felicity, of thy creatures; manifest Thyself unto us that are now in thy presence, and give to us a portion of thy perfect happy nature;—take away from us all that degeneracy of spirit, by which our souls are so basely contaminated.—Let thy good spirit be our guide, our comforter, and our purifier, from all the dross and corruption of our first fall, and from all those evil habits and dispositions which we have collected by our intercourse with the world, and from the evil insinuations of our great adversary the prince of the power of the air.—Work thy work of grace and mercy effectually upon every heart, and renew in our every affection, all thy lovely likeness, through the perfection of which Thou only couldst pronounce thy creation very good.—Give us the true spirit of piety and devotion, in all thy holy services; and while thus waiting at the foot-stool of thy Divine mercy, may all thy good and infinitely pure nature, so brood over all the powers and faculties of our immortal spirits, that we may arise up in all thy glorious image of goodness, and purity, and truth.—Fill our hearts with every humane and Christian affection, that, in imitation of our great Master, the Redeemer of our lost and



perishing world, we may be ready, according to our ability, to do good.—May we love all mankind sincerely; may we love each other fervently; may we be always ready to forgive and receive our enemies;—may we always cherish and be faithful to our friends;—may the wicked excite our pity, and have a share in the earnest petitions of our most zealous devotions;—may the good and the pious stir up in our minds the laudable ambition of diligent imitation;—and may our chief delight be most firmly affixed to the most excellent of the earth;—may we be ready to instruct the ignorant, and administer the cordial of comfort to the sick and the afflicted;—may we have hearts always ready to divide our garment with the naked,—our morsel with the poor,—and our strength to the weak, the orphan, and the defenceless.—Gracious Father, impress upon our minds the serious and important truths which thy word, though very weakly delivered, has this morning described as our duty, both as Christians and Masons;—that, cemented together in the true bonds of Christian piety, and Masonic philanthropy, we may all indeed, and in truth, *Love as Brethren*; we beg it for Jesus Christ's sake. Amen and Amen.

A  
**SERMON**

PREACHED

AT GRAYS, IN ESSEX,

AT THE

CONSECRATION AND CONSTITUTION

OF THE

*Prestonian Lodge of Friendship,*

BEFORE

GEORGE DOWNING, ESQ;

PROVINCIAL GRAND MASTER,

AND OTHER MASTERS AND FELLOWS OF

**FREE AND ACCEPTED MASONS,**

IN THE COUNTY OF ESSEX,

AUGUST 7, 1797.

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. C. C. FOR THE COUNTY OF KENT.

9250629

222

CONFIDENTIAL - NO FORN DISSEM

244 20

P. Union Lodge of Friendship

245132

GEORGE DOWLING, Inc.

RECEIVED 1975 JAN 21

AND JOHN A. MARTIN - 4000 BELLEVUE BL.

FILE AND ACCEPTED MASON

1. The County of Essex

REF: 120371

223 74

Mr. JEFFREY INWOOD, B. A.

RECEIVED JUL 17 1964

AND I OF COURSE WAS COUNTED ON



---

---

**SERMON,**

**PREACHED AT GRAYS, IN ESSEX.**

**AUGUST 7, 1797.**

---

---

**SECOND OF CHRON. CHAP. ii. VER. 4.**

*Behold! I build an house to the name of the Lord  
my God, to dedicate it to him.*

**T**HE royal art of Masonry, we have no doubt, derives its antiquity from the building of the Heavens and the Earth, and we have as little doubt, that the first grand architect, was the Builder of the Universe. To this first pattern therefore, all imitation must, we are very certain, for ever fall infinitely short in every excellency, either of beauty, utility or grandeur;

K 4

hence,

hence, as all succeeding Masons, must inevitably fail in their imitation of the works of the first,—we may easily conclude, that the greatest excellency which the labours of any Mason, or body of Masons, can possibly possess; must be, that their buildings are duly and properly dedicated to him, who is the first; and that no Mason or Masons, however wise and ingenious; however skilful and diligent, can enjoy any real consolation or comfort in their reflection, upon their labours, any farther than as those labours are piously dedicated to him, who is this first and inimitable architect.

To this incontrovertible proposition, with which I have introduced my present discourse to your attention, the numerous examples which might be brought to render it still more undeniable, would take up more of your time, than the business of the day, or indeed the nature of our present exercise, will properly admit of; I shall therefore content myself with bringing only one, that however being one of the greatest, may easily be admitted to answer the purpose of numbers.

It is this,—*Solomon* king of Israel, was the astonishment of the world, both in the wisdom  
of

of his mind, to contrive; and in the riches of his fortune, to accomplish all that which he ever laid his heart and his hand to execute. As a Mason, both sentimental and operative; contriving, planning and building, we find, from many historical anecdotes concerning him; were some of the principal and most pleasing exercises of those hours of his life, which he had to spare from his high and arduous office, of King over God's favourite people. In his own writings, we are told, that he built himself houses; planned himself gardens, planted himself orchards; and made him fish pools; and all these, we have no reason but to suppose, contributed very much, to his amusement, his comfort, his advantage, and above all, to his high reputation amongst mankind. But at length, my friends, after many years thus laboriously contriving, planning and building, when he draws near the conclusion of his life, and begins seriously to reflect upon what was past, and no doubt, also, upon what was to come; there was scarce a comfort he had possessed, a pleasure he had enjoyed, or a labour he had contrived or executed; however useful, grand or beautiful; which, when recounted and reflected upon, he did not fully mark and distinguish with the epithet of *vanity*.

Yes!



Yes! my friends, in the summing up of the life of Solomon, with all his riches, his grandeur, and his great performances of wisdom, ingenuity and perseverance, there was but one of his works, upon which he had spent his inexhaustible riches, upon which he had exercised his unparalleled wisdom, and exerted all his power. There was but one of all his labours, upon which he did not write vanity and vexation of spirit. Curiosity methinks naturally enquires, which of all his labours it is that is thus honourably distinguished! I answer, It was the house which he had built to the name of the Lord his God, and dedicated unto him. Here he failed not in the dying reflections upon his Masonic labours, to enjoy the fruits both of his wisdom and skill; his riches and power. In *all* his other labours, whether for his people's good, or his own pleasure and comfort; there was vanity and vexation of spirit; but in this labour, in the building of the house, which he had built and dedicated to God; there was no remorse, no bitter reflection. *Piety*, not pride or lasciviousness, contrived the plan; *devotion*, not vanity or self conceit, laid the foundation stone; *religion*, not ostentation, raised the top stone, with the sincere exultations of conscious good intentions. Consequently, when in his last, which are too often our wisest

wisest moments, he wrote vanity and vexation of spirit upon all the actions and exertions of his past life; the building of the house of God is not numerated amongst them. Hence then my friends, from this introduction, you will readily judge we mean to draw the application of our text, suitable to the religious improvement of our present Masonic meeting.

In the history of Solomon, we find from many circumstances of his life, that as a Mason, he was perhaps one of the most scientific, and one of the most laborious that ever belonged to the Royal Craft. Now in both these characteristics, I should be very sorry not to set him forth with the greatest zeal, as in all points worthy your imitation also. For to use every means to encrease our knowledge, and to exercise our diligence, is highly praiseworthy in every individual, both as men, as Christians and Masons. But if in these things I would at all times gladly exhibit Solomon as your pattern; yet I would also with equal zeal exhibit him as a caution. And I am sure, if his spirit mixes with ours, as a witness of our present engagement, I shall not offend him by so doing; I would then, I say, exhibit him as a caution. Namely, that instead of having but one labour, to which in *your* dying moments

moments you cannot ascribe aught but vanity and vexation of spirit, there may not be even one to which you can really affix that unpleasant epithet. But that, whatever you plan, whatever you contrive, or whatever you build, you may do it with the intent of dedicating it to God, and also may perform it worthy of that same pious intention.

But we will return to the application of our subject, *Solomon* built an house to the name of the Lord his God, to dedicate it to him. Here is a good intention; afterwards we find this house really dedicated unto his God; here then was a good intention, piously and faithfully put into practice. Now to describe this building in the wisdom and strength of its foundation, and to exhibit its elevation as a Mason, scientifically to your view, is a task, from which I feel myself readily excused upon these two following ideas.

First, from my own inability to perform such a task with any degree of credit to myself, in an assembly of scientific and laborious Masons like this, in which even with one glance of my eye; I can see so many whose skill and understanding, in every branch of the royal art; is



as much superior to my own, as that of Solomon's was, to one of the youngest of his apprenticed Masons. And I doubt not, but at a fit opportunity, before this very pleasing assembly breaks up, I doubt not, but that this same superiority of skill which I have just hinted at, will be fully proved. For, my friends, this is intended to be a day, for the distribution of Masonic wisdom, and such has been the specimen already exhibited of the really pure scientific wisdom of our present Provincial Grand Master, that none who hunger and thirst after the true and the best part of Masonic knowledge, need leave us at this time, without a full satisfaction of his most enlarged desires.

A second idea upon which I feel myself excused from this task, is the nature of my office, namely, that of being only an humble assistant, peculiarly engaged, not in the building, but in the work of dedication unto God. Instead therefore of labouring, at what others are more able to perform; and what indeed is more peculiarly their duty, i. e. in the description of the building, I shall only take up a short portion of your time, in just mentioning a few circumstances, which I am sure must be attendant in the raising any building, intended to be dedicated

dedicated unto God, and then proceed, more fully in the consideration of its pious and sacred dedication.

First, then, I would observe, that the superior officers who bore rule in the management of this grand structure, must have been men of liberal minds, of great skill and science, and of steady persevering spirits, both in the exercise of their wisdom to plan, and direct, and in the exercise of their authority, to maintain amongst the inferior orders, at once a due subordination, and a chearful readiness in the performance of their labour. Hence from this observation, we naturally gather, that a Master Mason, whether of a lodge, a province, or a nation; if the work is to prosper, should daily endeavour to encrease his wisdom, lest his inferiors should seek opportunity to despise his authority as a novice. He should cultivate the most extensive liberality of mind and sentiment; lest his inferiors should find occasion to despise his authority, as a churl or a tyrant; for in all our experience amongst mankind, we easily find that it requires but little spirit, or little indication to despise a Nabal, or to fly from an Egyptian task master. He should also be steady, strenuous and persevering in the exercise of his *authority*. For wavering, inconstancy, and pusillanimity, soon let loose the

the reins of authority. And amongst the *weakest*, there is always a sufficient readiness of exertion, to grasp at every degree of relaxed power, and take in their own fingers the reins of government from the hand that guides them unsteadily. That the R. W. superior\* of this present Masonic meeting, should be at all inclined to think that this cautionary observation which I have now made, respecting Masonic rulers in any Masonic labour, is I hope little to be feared; indeed I fear not to observe in the midst of all this assembly, that such a specimen of his wisdom and science, of his liberality of mind and sentiment, of his steadiness and perseverance, has been already exhibited in the important and laborious business of this day, that were my whole Sermon to be a Sermon of reproof, no one person could possibly imagine that one single glance of reproof could by any means attach itself to him.

*Once more*; in the building of this grand structure, Solomon's Temple, I doubt not, that amongst the operative of every description, whether Master Masons, Fellow Crafts, Entered Apprentices,

---

\* G. Downing, Esq; P. G. M. for the County of Essex.



prentices, or other labourers of every kind, there  
 was a strong emulative propensity, to excel  
 each other in skill, in diligence, in order, and  
 in regulation. The Lodges, where the plans  
 of the different works were exhibited, and  
 where the different orders for the performance  
 of these different works were given; were, we  
 have no reason to doubt, well and duly attended.  
 The hours for labour, were diligently fulfilled  
 to all their intended purposes; and upon these  
 hours of labour, the times of refreshment or re-  
 galia, never, I *presume*, never improperly en-  
 croached; nor were those necessary hours of  
 refreshment or regalia, when they arrived, dis-  
 orderly, riotously, luxuriously, or wantonly  
 abused or mispent: No! a house like that  
 which this Grand Master of Masons, King Solo-  
 mon, under the strict rules of Masonic order, built  
 with an intent to dedicate unto God, the Grand  
 Architect of the universe, must, I am well per-  
 suaded, have been raised, under the inspection of  
 officers; and with the contrivance and labour of  
 men, universally skilful in invention, wise in plan-  
 ning, curious in working, and orderly, and regu-  
 lar in the performance of all their respectful  
 labours; and though no expence was spared, to  
 raise that grand structure in the greatest strength,  
 the sublimest wisdom, the most extensive utility,  
 and

and the most perfect beauty : Yet Solomon's riches, rich as he was, afforded no profusion to indulge the idle, to pamper the luxurious, to pay the unskilful, or encourage the disorderly. No ! the Masons of every order of that day, must have been wise, active, diligent, sober, and orderly ; or in such a work, and for such an intention, he who dedicated would have lost the fame of a temple so gloriously celebrated, even to this day ; and He to whom it was to be dedicated, must, from the purity of his nature, have refused to place there, his name, or his glory.

From this brief consideration of the workmen employed, in the building of this house, to be dedicated unto God ; I next turn myself, as is more peculiarly the duty of my office, more fully to consider the nature of its dedication to the Great Architect of the universe ; the first author of Masonry, and the Grand Master of all true Masons.

Now the first very conspicuous trait which I would notice in the conduct of Solomon, in this dedication of his temple to God, is, the fulfilment of his father David's pious intention towards his God and religion. David's life, though

L

marked

marked with many of the most beautiful traits of humanity, religion, and morality; had yet been such a life of warfare, and consequently such a life of bloodshed; that though he had been taken from the sheepfold, under the immediate direction of heaven, to sit upon the throne of Israel; yet such are the mysteries of providence, he was neither permitted to reach the throne, nor yet to enjoy it, without the continual exertion of that cruel evil; and that to such a degree, as even to render him unfit, however anxious he was for it, for the pious work of building and dedicating a temple to his God. And though human reason cannot fathom the depth of this mystery, or give all the reasons why the Almighty should thus decree David to the throne; and yet decree his accession through those means, which should deprive him of this holy work, upon which he so piously set his heart; yet so, we have no reason to doubt, it was wisely determined; and that not *David* but *Solomon* his successor, should have the honour of this glorious dedication; and the piety of this his father's intention, *Solomon* very zealously, very punctually, and very religiously performs.

The application to this observation is so very plain,



plain; that he who reads may read it, it is this, it is commendable in all, diligently to follow, and faithfully to fulfil, all the pious intentions of their forefathers; yes my friends, and happy would it be for us, individually, and honourable would it be for Masonry in general, to nourish all those pious intentions, and to imitate all those pious examples of our predecessors in Masonry, rather than to affect the too supercilious novelty of a new age, which seems very much inclined in too many instances, both religious, political, and Masonic, to supersede ancient realities with novel superficialities.

The Builder of the universe, who is our first and best example, raised that wide expanded structure, for the felicity of his creatures; this is the true and original characteristic of the most ancient Masonry, and to go no farther into the intention of men, who have been Masons; Solomon, the grand human pattern of operative Masonry, built his temple; First, to dedicate it to the glory of God; Secondly, to fulfil the pious intentions of his father David; and, Thirdly, as we shall show in the sequel of our discourse, to ensure the kind favour of his God, for the felicity of all his people. Here then we find in the dedication of this house,

built by Solomon to the name of God, and dedicated to him, the pious intentions of his ancestors strictly revered, piously regarded, and religiously fulfilled; the real happiness and felicity of his fellow creatures endeavoured to be obtained and secured; and in consequence of these, the glory of God ultimately the spur of labour, and the stimulus of success.

From this definition of the raising and dedication of Solomon's temple, by your permission, for I am a very plain workman, I would ask one question; and that particularly to the rulers of the business of the present day. My question is this, What is your aim and intention, in the constitution of the Prestonian Lodge? is it first of all, the glory of God, in the uniting a society in the strict bands of virtue, religion, and piety? is it, that you may the more strenuously follow, and fulfil the pious intentions, of the first establishers of Masonry amongst men? and is it, in consequence of these two pious intentions, your sole pursuit and intention, to propagate and ensure, the real good and happiness, not only of your Brethren, but as much as lieth in you, of ALL MANKIND? if so, in the name of God, as a Christian minister, and in the name

of Solomon his servant, as an advocate for Masonry; I sincerely bid you God speed, in the constitution of your lodge, and will endeavour in the remainder of what I have to offer upon the subject before us, to point out to you, how, in the constitution and dedication of your lodge, you may profitably imitate this pious dedication of Solomon's temple.

First, I would observe, that the station of the lodge, i. e. that of standing due east and west, should not be the only imitation of Solomon's temple; but its intention also should be as strictly imitated. It should not only be a station of order and science, but it should also be a station of seriousness and of devotion. A Mason's lodge, I mean a company of Masons, should see the rising and the setting of the sun, with piety, with gratitude, and with devotion. It should be an assembly, where the ignorant are taught that wisdom which cometh from above; where the wanton are taught that sobriety, which becometh godliness; and where the unruly are influenced, to perform all the important duties of religious obedience. As the sun riseth in the east to enlighten the day, so the master in the lodge, should stand in the east to enlighten with true wisdom his Masonic companions, and guide all



his fellow craftsmen to work out their salvation, with fear and trembling. As the sun setteth in the west to close the day, so the wardens of the lodge, should stand in the west, to close the labours of the lodge, and see that none go away, not only dissatisfied, but also to see that none go away unimproved in moral virtue, in religious knowledge, and in pious resolutions.

Be your lodge, my beloved brethren, thus wisely governed, thus safely tyed, and thus piously guarded; and according to the degree of its extension, it shall be a Solomon's temple, built indeed with the sublimest fame, consecrated with the purest virtue, and dedicated with the brightest glory, the glory of God. Again, in the constitution of your lodge, not only imitate the station of Solomon's temple, but its two very peculiar intentions also, i. e. the glory of God, and, as far as in you lies, the good of all your fellow creatures.

First, the glory of God. When I consider myself, not only addressing my discourse to a body of Masons, but also to an assembly of professed Christians, I feel my intention in this part of my subject, so far anticipated in the fruitfulness of your understanding, and the piety of your

your profession, that as Peter said to some of his disciples, so may I say to you, that I am sure I need only just stir up your pure minds, by way of remembrance, and say, that you must from your very infancy have been taught, in this your happy country, that nothing can finally succeed, which has not the glory of God as its primary intention. The fame of human wisdom, without the glory of God, is but as a blast of wind which passeth away, nor leaves a trace behind. The labour, of human exertion, may indeed fix one stone upon another; but without the glory of God, the Shekinah of his presence, the loftiest temples shall fall,—shall moulder into dust, *nor leave a wreck behind.* Kingdoms and nations; citadels and towns; palaces and towers; may, by human riches, lift their lofty heads; but leave uncultivated a sense of the glory of God, and all these buildings in a moment, moulder into dust; there is no inhabitant in the city; and the field is a desolate and a barren waste. So also constitute your lodge, and constitute it, without an eye to the glory of God, and your Three Great Lights, or if you had three thousand, they will be as ineffectual, as Diogenes' lamp, they will never show you a good or an honest man.

Lastly, see in your imitation of Solomon's dedication; his universal prayer for the good of the people. To go through all the particulars of this his pious prayer, after having detained you so long, I fear would be tedious; we will only, therefore, just tend to its general purport, which is, that so great and gracious might be the effulgence of the presence of the great Builder of the universe, in this house, dedicated unto him; that the people in all their errors, and in all their wanderings, from which human nature is never, in this imperfect state, perfectly free; whenever they returned and looked towards this temple; his wisdom might correct the former; his goodness might forgive the latter. And that in all their distresses and calamities; when they turned and looked upon this temple, his goodness might support, relieve, and deliver them; that is, in one word, that he would be to them from this holy temple, a God of mercy, to forgive their sins; and the inexhaustible source of blessings, to relieve all their wants, both for time and for eternity.

Now these should be the peculiar characteristics of every Mason's lodge. If thy brother errs or wanders from the paths of virtue and rectitude; let all the Brethren be anxiously ready,



ready, to restore such an one, with the spirit of meekness, and with the heart of compassionate mercy. If thy Brother is in distress, let thy soul feel his sorrows; let thine heart commiserate his misfortunes and his distresses; and if he looks to thee, let him not look in vain. Yes, my Brethren, though ye hear not the voice of murmuring, or the sound of complaining sorrow, yet let the gentlest sigh of modest complaint; for the truest sorrow is often the most silent in complaint, let, I say, the gentlest sigh of modest complaint, not reverberate in the ear in vain; but instil compassion in the heart; and like that God, to whom Solomon's temple was dedicated, often, let me advise, often send the charitable donations of your holy lodge, where modesty perhaps stifles complaint, and where, though the heart severely knows its own bitterness, painful sorrow, like a silent statue, is unable to utter a request.

But who am I thus addressing? a company of Masons! excuse, my beloved Brethren, this unnecessary effusion of a Brother's heart, to you, who I know so abundantly in all things, supercede by your conduct, such an admonition; and receive it rather as praise than advice. Yes, my Brethren, your intentions of charity and goodness, I am assured from good authority,

so much anticipate my instructions, upon this part of my subject, that what I have already said, I feel inclined to change from admonition to eulogium; and therefore humbly beg, as it can be no instigation for what is already determined; it may be kindly accepted as an encouragement to proceed; and I shall conclude with observing, that sure I am, that no instances of doing good to your fellow creatures, can more signalize your wisdom in the affixing of your peculiar and constant donations, than those two, to which you have determined to pay particular regard; namely, the Royal Cumberland School, established for the maintainance and education of the female orphans, of our distressed Brethren; and that very admirable institution, the Humane Society; *humane indeed to perfection*, may both these institutions be styled. Can any body of men, I may justly ask, have a brighter record in the records of humanity, than to have been only assistants, in a labour of love so truly Divine, as either to protect female innocence, or save the life of the perishing? and if ever once to have been successful assistants in either of these labours, of love! where is the heart, however distant or unconnected, in relationship; that will not say, a lodge constituted with such principles of humanity, and benevolent intentions, is indeed a constitution

stitution of Brotherly love, a society of Divine philanthropists.

May you then proceed cheerfully, and without interruption, in the truly praise-worthy labour of the day; may every assistance be given you from above, to fix and carry into effect, all your intended good resolutions; and may you, like wise master builders, lay your foundation upon the rock of ages; and may the top stone be raised with holy shouting, and with pious exultation, crying Praise, Hallelujah, Hallelujah. Amen, and Amen.

truly taught of God. May the Master be enabled to teach, and the younger Brethren enabled to receive instruction. Let the name of all things may be eternally glorified, and our souls univer-

## PRAYER

**E**TERNAL and everlasting JEHOVAH! who reignest over all creation! Lord of all lords! and King of all kings! regard at this time the humble adoration of thy feeble creatures, accept the sacrifice of our persons, and of our hearts; and open for Thyself and thine own glory, a temple in every bosom.—Descend with all thy usual majesty, and impress every heart before Thee, with an awful sense of thy Divine presence. May our feeble efforts to serve and glorify Thee meet



meet with thy kind approbation, and may know in deed and in truth, that Thou thyself art in the midst of us.—We have unitedly endeavoured to build an house to thy majesty, and dedicate the same to thine honour and glory; let thine approbation sanction these our imperfect endeavours, and may thy glory and the benefit of our fellow creatures, be its foundation, its pillars, its chief corner stone. As the natural sun rises in the east to illuminate the day, so let the sun of righteousness arise upon the temple of this day's consecration, that it may be always illuminated with thy Divine wisdom, and all its members be truly taught of God. May the Master be enabled to teach, and the younger Brethren enabled to receive instructions; that thy name in all things may be eternally glorified, and our souls universally benefited; open to us all the treasures of thy holy word; and may we all be truly made acquainted with that best of secrets, that divinest of all wisdom, that best pearl of all true riches, *the fear of God, and the love of each other*; preserve us from every snare and every evil, and lead us to the possession of every good: let thy majesty rest upon us, and be Thou our shadow from the storm, our shield from war, our rock of defence, and our eternal portion. Gracious God, let a double portion of thy spirit and power rest upon  
our

our present engagement, and whilst we are uniting ourselves to each other in the strictest bonds of holy brotherhood, may we be still more earnest to unite our souls to Thee, the everlasting source of unsullied wisdom, unabating brotherly love, Divine and pure affection. Dismiss us in the present moment with thy best blessing, where we go, go Thou and be our guide; where we rest, rest Thou and be our munition of rocks. We beg all through Jesus Christ, our Lord and King, for ever and ever. Amen, and Amen.

our precious engagement, and whilst we are  
giving ourselves to each other in the closest bond  
of holy brotherhood, may we be still more  
careful to unite our hearts to Thee, the everlasting  
source of unfulfilled wisdom, unending brotherly  
love, Divine and pure affection. Omit us  
in the present moment with thy best blessing,  
where we go, go Thou and be our guide; where  
we rest, rest Thou and be our munition of rocks.  
We beg all through Jesus Christ, our Lord and  
King, for ever and ever. Amen, and Amen.



A  
S E R M O N

PREACHED AT

NORTHFLEET, NEAR GRAVESEND, IN KENT,

DECEMBER 29, 1797,

ON THE DEATH OF

BROTHER WARD,

WHO

*Having spent his Evening with some Friends, was  
on his Way to his own Home,*

BUT MISSING HIS ROAD,

FELL FROM A VERY HIGH CLIFF,

*Which occasioned his Death in a few Hours.*

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. O. C. FOR THE COUNTY OF KENT.

# SERMON

PREACHED AT

NORTHWEST, NEAR GRAMMEND, IN KENT.

DECEMBER 20, 1801.

ON THE TEXT.

## BROTHER WARD,

WHO

Having lost his Evening wife Jane Friend, was  
as his Way is his own Home,

BUT MISSING HIS ROAD,

TELL FROM A VERY HIGH CLIFF,

Where, as if by Death in a few Hours,

BY THE

REV. JETHRO INWOOD, B.A.

CURATE OF ST. PAUL'S CHURCH,

AND T. C. OF THE COUNTY OF KENT.

**SERMON,**

**PREACHED AT NORTHFLEET, NEAR  
GRAVESEND, KENT.**

**DECEMBER 29, 1797.**

**JEREMIAH, CHAP. xxviii. VER. 16.**

*This Year thou shalt die.*

**M**Y Brethren! it is mostly expected in this joyful season of Christmas, that we should visit our friends with a cheerful countenance, and not in the gloom of sorrow; that the festive evenings of this week, should pass in all the gaiety of innocent and Christian mirth; and that the cheerful tale, or the lively song, should fall from the lips, even of the most grave, and

**M**

**the**



the most serious. Yes! methinks this is a season, when even the aged are inclined to put on the pleasantness of youth; when youth is permitted to appear in all its liveliness, without offence to the gravity of age; and when even the highest solemnities of religion, are ornamented with the garlands of cheerfulness and mirth. Awful sacrifice! then, is the present meeting to this annual week of religion's most cheerful celebration; and truly I can assure you, that upon the present mournful occasion, had not both duty and friendship, unitedly pressed me to the message; gladly would I have supplicated with the prophet, upon another occasion; Lord! send by whom thou wilt send, but send not me. Send not me to spoil the festive hour! send not me as the messenger of the gloomy tale, to change the smiling countenance of the Christian's innocent enjoyments, into the bitter lamentations of hopeless despair.

But hark! hark! hark! Methinks I hear the sound of my Divine Master's feet behind me; and in the voice of another of his inspired messengers, arrests this mistaken notion, which I have just delivered, concerning the present message. Yes, there is a word in the Divine writings which declares, *It is better to go to the house*

of

of mourning; than to go to the house of feasting. Nor am I, my friends, in this moment at all inclined, with a celebrated author, to deny this assertion. No! for methinks I learn from the scene before me, a lesson which, though it may for a moment arrest our mirth, by way of examining its nature and reality, will never destroy one smile of true Christian cheerfulness. It may indeed change its nature; and it may indeed improve it, but it cannot destroy it. And well I am persuaded, that the present fashionable mirth of Christmas festivity, wants too generally, that change which alone can constitute it, what it really was intended for. I am a plain man, I must deal in plain truths; I am an ambassador of Christ, a messenger of God, and while I view that coffin, that sacred deposit, where, if he who lies within it, whether he was great or little, rich or poor, old or young, learned or unlearned, religious or irreligious, now well knows the fallacy of all human things! well knows the nature and importance of my present situation, well knows the account I have to give, upon every occasion of my ministerial functions, of my faithfulness, or my unfaithfulness! Yes, and he well knows the nature and what ought to be the tendency, even of this my present message. When therefore, I view that sacred deposit, that last degrading end of all human

excellency, you will excuse me if I lay aside all compliments upon human greatness, human riches, human honours, or human felicities; and though I have no wish to spoil, or destroy one moment of real Christmas mirth, as it is exercised and enjoyed by Christians in general; yet, I would wish, I freely confess, I would wish, in many instances, to change its nature.

For instance, my friends, is it not too frequently the case, that the Birth of Christ is celebrated by all manner of excess, by rudeness and gambling, by drunkenness, by revellings, by intemperance of every kind and degree? Are not many of those lips which should praise God for the gift of his Son, too often employed in profaning, both the name of God, and of his Christ? Are not many of those voices, which should join the angelic anthem in singing, Glory to God in the highest, too often employed in singing the lascivious ballad, the wanton song, and the lewd jest, offensive to every degree of true Christian mirth, or indeed of all virtuous modesty? Are not many of those hands, which should be employed in distributing bread to the hungry, wine to the thirsty, and relief to the distressed and the afflicted, too often employed in dealing the gambling cards,



and throwing the plundering dice ? And are not many of those feet which should carry us to the cottage of the poor, and lead us to the habitations of the distressed widow, and the weeping orphan, too often employed in dancing the lewd dance, or capering to the harp, or the viol.

Methinks I feel myself in danger of incurring from some of my hearers, the censure of austerity, preciseness and severity, if not also of superstition and enthusiasm ; but you mistake me, it is neither my wish, nor my intention to censure or condemn any of the innocent amusements of human life. No ! but sure there are many things in the conduct of professed Christians, while celebrating the Birth of their Saviour, which truly deserve condemnation. To eat luxuriously and forget the hungry ; to drink intemperately, and forget the thirsty ; to dance, to gamble, to frolic and to play, and to forget the sorrowful, the distressed, the afflicted, the mourning widow, and the weeping orphan ; is, I will ever say, while I have a tongue to speak, blaspheming the name of Christ, and treading upon his holy example, is prostituting the joy of his nativity, and turning it into a day of condemnation. Yes ! as thou hast ability and opportunity,

portunity, I would advise, feed the hungry, clothe the naked, visit the prisoner, cheer the sorrowful, relieve the distressed, heal the afflicted, bind up the broken hearted, and cover the wounds of the wounded, with the balm of consolation; and then eat thy bread with cheerfulness, yet with temperance, and drink thy wine with a pious, yet with a merry heart, for then, and not till then, dost thou properly bless God for the Birth of Christ, who gave thee this holy example; then, and not till then, will God, or can God accept thy work; then and not till then can ye keep the holy feast, and glorify God for the unspeakable gift.

Hence, my friends, the message of our text, however irksome in its first attack upon human passion, the message of our text in the midst of worldly festivity, becomes a salutary antidote to turn that worldly festivity into all the reality of pure Christian joy! And for this end, I first beg leave to bring my message to you my aged friends. You will excuse the familiarity of the term friends, for in this sacred place, whereby the obliging kindness of your pastor, I am this moment permitted to share in his labour, I feel all that attachment of sacred friendship for your eternal interest, as I should for those of my own hearers,

hearers, were I this moment in my own pulpit; nor, have I any doubt, but he will sanction the little familiarity of styling you my friends, in the importance of a subject, in which both he and I must, from our undivided interests in our profession, be the friends of all mankind.

To you then my aged friends, I first bring my message, and you must give me leave to bring it very pointedly, "*This year thou shalt die;*" What! are you alarmed? Do you disbelieve the solemn warning? Are you whispering to yourself the flattering tale, there are but three days before the present year shall close its final period, and sure the preacher may be deceived; I shall not die this year! I answer, surely it is possible you may not die this year! nor my friends, have I a single wish, that this awful prophecy may be fulfilled! but my aged friends, look on that coffin! cast your eye for one moment upon that sacred deposit, and reflect, had you and I met our departed Brother, on the morning before his fall from yonder dreadful precipice, and I had said to him, This year, my Brother, this year thou shalt die; had he not a greater reason to have mocked the preacher for his superstitious fears, and had he not a greater cause to have laughed at his gloomy tale, than thou hast; whose totter-



ing limbs perhaps are now shaking on the brink of the grave, and whose grey hairs are strong indications of the similarity of a shroud? What, shall the age of forty rush into the grave, and seventy, the appointed age of man, bid defiance to its ravages? surely no! he had, according to all human foresight, he had the probability of an escape for many years to come! thy farthest boundary, thy utmost stretch of life's longest expectation is, *this year thou shalt die*. No! however near the final period of the present year, thou hast not an item to lose of the solemn warning. No! when I hear the solemn, and inspired warning, as in the awful instance before us, "*in the midst of life, we are in death*," had we arrived to the last hour of the present year; to none before me, much less to the tottering of a declining worn out age, should I be at all untimely in my admonition, "*this year thou shalt die*." Take! take! ye venerable, the holy admonition! that it may prove untrue, I most heartily wish! but that it can be unseasonable or unnecessary, I totally deny; you are arrived at the last stage, and allowing you have done all that you could do, still when you come to die, there is always enough to do.

Reflect, first, on the value of time; secondly,  
on

on the importance of eternity; and, thirdly, seriously reflect, what is the work of time, as it looks to the rewards of eternity. O what a theme is this! what have I not to say, when I am warning old age to prepare for the awful scene of their most certainly approaching exit! Let me ask, Have you redeemed the time as you ought, seeing all our days are evil? Have you repented of your sins, which are numerous as the moments of your lives? Have you turned unto that God, from whom both by nature and practice you have so universally revolted, with that true compunction of spirit, and with that holy contrition of heart, which, through the merits of your Redeemer, can obtain a true, a real, and a substantial reconciliation? Have you loved and served God as ye ought, seeing he hath given you life and breath, and through the sacrifice of his Son, all things necessary to faith and holiness? Have you loved your friends, your enemy, your brother as ye ought, seeing ye were sent into the world with these commands? Have ye, at the expence of time, which is its only true commerce; have ye at the expence of time, purchased the sure reversion of eternal felicity? If ye have done all these things, the hour is not far off, when as a shock of corn fully ripe, ye shall be gathered into the garner of our God; and  
 receive

receive that pleasant invitation of, "Come ye blessed of my Father, inherit the kingdom prepared for you." If ye have not done all, or any of these necessary works of piety, religion, and godliness; receive, I beseech you, the sincerity of this endeavour with all its intended force; for ere the new year begins its circle into the vortex of eternity, this very admonition may tingle in your ears, with a sound which is very far from the wish of him who now brings it from the source of mercy.

Yes, my aged friends, near as the last moments of the present declining year may draw to their final period, near as the first approaching morn, of the next revolving portion may be to its wailing sands, ere the former concludes, or the latter takes its beginning, that awful view of a vast eternity, may open to the eye of your enlightened mind, errors of the past, which shall thunder terror through your soul, and miseries of the future, which now perhaps ye will not believe, though an angel from heaven declared them unto you.—Beware of the value of the present moment, *"now is the accepted time, now is the day of salvation."* Hear the husbandman of the vineyard, importuning you respecting your long lost time of idleness, hear him advise, go ye into the vineyard,



yard, hear him encourage you, "*whatever is right, that shall you receive.*" See also the period and conclusion of mercy; though they went in at the eleventh hour, they each of them received, every man a penny,—a full portion of everlasting felicity; may God Almighty give the aged of this congregation the wisdom to return, though it is but at the eleventh hour.

To the young, and to the middle aged; I now turn myself, I must confess, to deliver the sacred admonition of my text, with sensations of greater difficulty, though that awful instance before me, very impressively says, be not less *faithful*. Yes, my friends, to tell the man of health and vigour, whose mountain of strength, to all human appearance, seems invulnerable; to tell the rising youth, who is just stepping on the uncertain stage of life; to tell the blooming virgin, whose rosy countenance, as it were, declares in every smile, an unshaken lease of uninterrupted years to come; to tell all these, and such as these, the awful message of my text, i. e. *This year thou shalt die*; is a task which almost misgives my best intentions; and almost shakes my best resolves. But oh! how often within the circle of only my last year's parochial exercises, have I with a pitying heart, seen the widow and the widower,

widower, with a tottering, an uneven, a reluctant step, turn from that spot of earth, which confined the dear remains of those, whom perhaps, but a few days before, they fondly hoped to have enjoyed, in connubial felicity, for many years to come. Yes, ask the mourning widow of our departed Brother, if in the morning of this day se'nnight, she expected to witness the mournful trophies of this night's awful solemnity? Nay, little did I think, when in the month of June, in my journey to Chatham to meet you, my Brethren; his vivacious hand helped me from the chaise, little did I think, that the next December of nature's vivacity, would prove the **DECEMBER** of our Brother's life.

But again, not only have I witnessed in many instances, the weeping widow, and the mourning widower, for the ravages of death, upon the mountain of ripened age; but I have also seen the eye of youth, weep over a sister's ashes; and the countenance of virgin beauty, veiled in deepest sorrow, for a departed brother; nay, I have in the course of the last year, prepared the indentures of bridal ceremony, and death, before the joyful moment, has destroyed the necessity of the sacred parchments.—Nay, still farther; I myself as a father, have lately seen the tender  
infant,

infant drop like a tender bud, nipped by the pinching frost from its mother's breast, and fall a lifeless victim into the icy arms of death. Oh! ye firm in health! Oh! ye blooming youth of either sex! Oh! ye children! if ye have a maturity of hearing for these sacred things, hear, I beseech you, the admonition of a father, of a brother, of a friend; nay, hear the sacred admonition of Divine inspiration. "*This year thou shalt die!*" That this may be a true prophecy, may God forbid! but nevertheless, that we may all take the solemn warning, I most earnestly advise, I most earnestly pray, *that on this day*

For what, I beseech you, my youngest or my most stout hearted friends, is your security against the execution of this Divine sentence, to which I have now endeavoured to call your most serious attention.—Examine the world at large, look into your own neighbourhood, pry with the most curious attention into the little circles of your families and friendships.—Ask the families of the rich and honourable, with what sums, or with what titles they are able to bribe this universal ravager of our life's best felicities, whose untimely shaft we are now lamenting.—Ask the young, the gay, the beautiful, the healthy, and the strong, by what means they are provided

against



against his sudden, his prepared, his untimely arrows? Does he ask the parents leave to cut off the child? Does he ask the anxious husband, or the loving wife, when, or by what kind or gentle means, he should deprive them of their best felicity, the partner of their soul? Does he ever proclaim through the circles of gaiety, or the mansions of pleasure, that on such a day he should take from them such a number of their votaries, and that therefore, they should consult amongst themselves, whom they could best, or more conveniently part with? Surely, he asketh no such questions; riches and honours have no bribes for his insatiable desires; youth or gaiety, or health, or beauty, have no power to disarm his severity; parents can find no redress for their most beloved children; the most unsullied and undivided affection, cannot blunt the arrows of his malignant wrath, nor can the mansions of pleasure, point out to him the objects best suited for his avaricious wishes. No! without one single exception of another's making, he levels his unresisted arrow, and all must fall before him; the rich and the poor, the old and the young, the gay or the sorrowful,—With this enemy, there is no parley; with this foe, there is no putting off, even till to-morrow.—*This year, or this moment, if he says it, thou shalt die.*

To

To you, my Brethren of our Royal Order, hear, I beseech you, also the salutary admonition. I am frequently looking forward with a fraternal expectation, to that opportunity of annual address, when through your kind partiality, I am enabled to declare to you my sentiments, respecting Masonic religion; but, when I reflect that in my small sphere of action, this is the third time within a few months, that I have been called upon, to perform the last kind office of fraternal affection, to one or other of our departed Brethren; I beg you to know that I sensibly feel, and I beg you to feel it also, how very uncertain is the firmest tenure of human life; yes, last June, our departed Brother, whom we now lament, performed his utmost, when I called upon him, to relieve the fatigues of a fellow traveller, through the journey of life; you now see how small a compass in which he, and all his worldly concerns, is as it were in a moment, unexpectedly confined; without activity to relieve, he knows our wants; without the affection of pity, he views our tears. God Almighty then, my beloved Brethren, God Almighty then, only knows, whether I may preach the next anniversary sermon, or no; or if by his permission, my unworthy life should be lengthened out to preach, it is only he who knows, who of you may be allowed to hear;

hear; this year says the prophet, to you, to me, to all, "*This year thou shalt die.*"

May this, I most earnestly pray, again respecting you all, may this to us all prove a false prophecy; but lest it should be the last you may hear from me, I have endeavoured, I assure you, to preach it with as much sincerity and faithfulness, as if it were indeed to be my last; and I must therefore most earnestly entreat of you all, that you would hear it, under the same serious and Divine impressions. Do this my friends, and then should it be the last, it will give you life in death; and should it not; it will sweeten, not embitter; it will encrease, not lessen; it will ensure, not shake; it will establish, not weaken, any of the joys of life.

It is only, my beloved Brethren, it is only familiarity with death that can take away the sting, or in any case sweeten its deadly bitters.— To put from our remembrance; to banish it from our thoughts; and to keep ourselves unaccustomed to its most habitual meditations, is giving sharpness to its sword; poison to its sting; and tenfold energy to all its most agonizing tortures.—Would ye, my Brethren, participate any of the real sweets of that sprig of *Cassia*, which  
 emblematically



emblematically, we contemplate, as springing from the mangled corpse of our celebrated ancestor in the Masonic fraternity. Cultivate his constancy and intrepidity against all the threats of the Masonic Foe ; and prove, that faithfulness and perseverance in virtue and religion, is the girdle of your Masonic secrecy.—And that, whatever or whoever are the ruffians that attack the fortress of Masonic virtue ; such is your habitual familiarity with this grand enemy of all human science ; of all human fellowship ; of all human connexions, that he, i. e. *Death*, come when he will, comes only to perfect *Masonic* science.—Comes only to strengthen and confirm the bands of *Masonic* fellowship.—Comes only to complete the glory and facilitate the eternal completion of all Masonic connexions.

May God Almighty bless you all, both brethren and strangers, may he give you that knowledge which is life itself.—And when we quit this earthly tabernacle, may we all be initiated into the Eternal Lodge of the everlastingly Faithful, there to join in the song of Moses and the Lamb, for ever and ever.

## P R A Y E R.

ALMIGHTY, supreme and everlasting God! Thou whose tender mercies are over all thy works, who willest not the death of any sinner; but hadst rather that all should repent and live! Look down, we beseech Thee, with tender pity upon us, who are now the humble suppliants of thy most compassionate regards! Thou knowest the frailties of all human strength, and if Thou withdrawest from us thy life-supporting power, we fall into the grave! We moulder into dust! We bid farewell to all below! None can resist that determined period to all human greatness! Father of mercies! What is man? We spring up in the morning of life, we know not, whether we may reach the third hour! Should we step on the meridian of human life, we exceed the period of millions! And, if we reach the eleventh hour, short! short! indeed, is the longest day of all human existence. Impress, gracious Father! Impress upon every heart, this solemn check to all human stability, "*In the midst of life we are in death.*" This year thou shalt die! Prepare us all for that awful change! May we, one and all,

all, this moment, leave the consideration of all temporary importancies, for the consideration of those greater things of eternity; make every soul before thee, *serious as death! solemn as the grave!* May we view with the eye of wisdom, the trifling greatness of all human power! And may the reality of eternal things, fill up all the exercise of our immortal souls! Teach us by thy effectual wisdom, to fix a proper estimate upon all below, and from that estimate to fix all our affections on things above! May we be guided through all the difficulties and dangers of this frail state! May we escape all the pollutions of a rebellious age of immorality and irreligion, and remain in thy purest light, unspotted from the world! Gracious God! show us the vanity of all human dependencies; and may this serious moment be indeed the birth day of the Saviour of mankind, in every heart. May he this moment be unto us the great glory of the Father's mercy. May he be unto us this moment the true love of an affectionate Brother, and all the peace of a reconciling friend! May he be formed in us the firm hope of eternal glory, and may his spirit of faithfulness and purity, brood over every heart, and give unto us the true spirit of all Christian and Divine affections! Wean us from the world and



all worldly concerns ; and as we know not that awful moment which may separate us from earth, or earth's best treasures, give us the true riches of immortality and eternal life ! Sanctify, gracious God ! Sanctify to us, all the dispensations of thy Divine providence, and may that important lesson of the uncertainty of all human dependencies, be seriously impressed upon every mind, which that solemn occasion of the present assembling ourselves together, so loudly indicates to every heart ! May the aged consider that they *must die* ! May the young, the gay, and the giddy ; in the solemn instance before them, duly and effectually reflect, that, this year, this day ; nay, that this moment ! and the silken cord of life may suddenly be cut in twain, the soul take its unreturning flight, and *earth to earth*, put a final period to all the best expectancies of all human greatness. Gracious Father ! fill us with a Divine and awful sense of thy Divine presence. And as we are all of us now drawing near the conclusion of one of the longest portions of time, and near as we are ! that not one of us is certain of seeing its last portion, may we learn to live a moment at a time, and spend the present as if we were sure that it would be the last. Take from us all hardness of heart, and unbelief of thy holy word ;

and

and may our minds be fraught with the affections of Christian charity, of philanthropic benevolence. Dismiss us at this time from thy holy house, with every Divine impresson which thy word and ordinances are calculated to inspire. May we keep this holy season of a Saviour's Birth, with all those purer joys which Christian purity, and a Saviour's incarnation, should inspire in every bosom. May the rich be instructed in true wisdom, and the poor be satisfied with the truest riches; may the aged rejoice in the solemnities of true Christmas merriment, and the young be old in a Jesus' birth. We beg all for the merits, and through the satisfaction of that sacrifice, which heaved the mountain from a guilty world, which bid the dead revive, and reconciled fallen nature to nature's purer God. We beg all through the merits, and for the sake of that Jesus, who as at this season left his Father's house, became incarnate, and died an accursed death, for us men, and for our salvation. To whom, as is most due, be praise everlasting. Amen. Amen.





A  
**SERMON**

**PREACHED**

**AT THE ANNIVERSARY**

**GRAND PROVINCIAL MEETING**

**OF**

*Free and Accepted Masons,*

**AT GRAVESEND, IN KENT,**

**MAY 28, 1798.**

---

**BY THE**

**REV. JETHRO INWOOD, B. A.**

**CURATE OF ST. PAUL'S, DEPTFORD,**

**AND P. C. C. FOR THE COUNTY OF KENT.**

# SEERMON

PREACHED

AT THE ANNUAL MEETING

OF THE

OF

THE

AT CLEVELAND, IN 1841.

BY

THE

OF CLEVELAND, IN 1841.

AND PUBLISHED BY THE

---

---

**SERMON,**

**PREACHED AT GRAVESEND,  
KENT,**

**MAY 28, 1798.**

---

**JOB, CHAP. xxxii. VER. 10.**

*I also will shew mine opinion.*

**E**VER since I have had the honour of meeting this assembly, and leading, under the direction of our worthy superior, the devotion of this our annual and Masonic meeting, I have felt two peculiar points of the ministerial function, press themselves very forcibly upon my mind, as very particularly the incumbent duties of the day.

**First,**



First, that of endeavouring, according to the best of my poor abilities, to remove from the mind of all those strangers, who honour us with their presence, upon these occasions; some part at least, of those various prejudices, against our Royal Order, which naturally attach themselves to the uninformed, concerning any system, order, or society whatsoever.

And, Secondly, that of endeavouring to warn, admonish, and advise my Brethren, that they would, by their good conversation in the world; aid and assist me, in that first duty; by so letting their Masonic light, shine before men, that others, seeing their good works, and hearing their good conversation, which are the only true effects of Masonic light; might honour that society, which in aid of the Christian Religion, I scruple not to say, before God or man, is highly calculated, to make every member of its social, sacred compact, much wiser, much better, and consequently much happier, than he is ever likely to be, separated from it. "An increase of wisdom and goodness, must be an increase of happiness." Farther, to the performance of both these duties, I must observe, that I never felt a stronger impression, than I have, during the  
time

time I have been looking forward for the happy moment, of this our present meeting. And, for which impression? I answer, by the assignment of the two or three following reasons; and which reasons I hope, will not only operate as an excuse for my own zeal, in shewing you, particularly at this time, mine opinion; but, I hope also, they will unitedly operate, as a stimulus to my Brethren, to prove to the world about them, the truth and reality of that *mine* opinion, which, I am sure must be *their own*.

My first reason, which I give for this impression, is, that such is the complexion of the times, that God only knows, whether our national affairs will ever again admit *so numerous* an assembly to meet, unsuspected, and uninterrupted, as we do in the present moment. We therefore ought, as a society, thoroughly to examine ourselves, and each other; and see that there is nothing amiss amongst us, which may help, either to provoke the Almighty, to give up our nation to such punishments and calamities, as for such a society as ours, not to meet without interruption; or to give Government any reason to suspect us, as unworthy the high privilege we now enjoy, of assembling ourselves together, none daring to make us afraid.

My

My second reason, for the afore-mentioned impression, is, that since I met you last, upon this our provincial business; a book has been published in this country,\* (and it has been read with some degree of avidity, by the enemies, or rather by those who have some suspicions concerning our Royal Order,) in which book, the author has been zealous to prove; (and I must say he has wonderfully, and I think incontrovertibly succeeded in the attempt,) in which I say, he has been zealous to prove, that upon the Continent, a set of *wicked, ungodly, designing, and blasphemous infidels*, have concealed themselves and their wicked designs, under the cloak of Masonry; and thereby have, without interruption, effected that abominable revolution, which has had its beginning in France, and which is now taking its unmolested progress, from one end of the Continent unto the other.

Now my friends, by the success of this author, in so well proving what he has endeavoured to prove, respecting the revolutions of the Powers upon the Continent, taking their rise, and their perfection also, amongst the Ma-

---

\* See Robertson's "Proofs of Conspiracy."



sons upon the Continent, there hath risen in this country—I say, there hath risen in this country, amongst those who know us not, a suspicion, however unworthy I will not take upon me at this time to say such a suspicion may be, there hath risen a suspicion of the same kind, respecting the Masons of this country. Doth it not then behove every Mason, upon every occasion, and especially upon every *public occasion*; to endeavour, both in word and action, to remove that suspicion? Surely it does! I therefore conscientiously stand forth at this time, and declare, both to those who have read him, and to those who have not read him, that the author of that book, positively and unequivocally clears us Masons in this country, of any such intentions. And he likewise as clearly proves, that the Masonry which we profess and propagate, contains neither principle, plan, or intention, of any such diabolical purpose. And in the sequel of my discourse, I shall endeavour to join him in this opinion, and prove, that the science of Masonry in this country, cannot lawfully admit, much less can it ever encourage, either any member, or any opinion, that is irreligious, impious, or at all disaffected to our Church, to our King, or to our Constitution.

A third

A third and last reason which I assign for this impression is, that I *have* heard, and I *have* seen, some who pretended to be Masons, in some unwary moments, talk unadvisedly with their lips, and act unfaithfully in and about their religion, their morals, and their politics. It is therefore my first and last wish, to be always found in the duty of detecting all such defective characters to every stranger, and thereby also to assure them, that these are not Masons, at least that they are neither good, nor wise, nor prudent Masons. No! my friends, give me leave to assure you, that an ungodly man cannot be a Mason; an immoral man cannot be a Mason; a bad, an unfaithful, and a disaffected citizen, cannot be a Mason, any more than there can be a lying, a swearing, a drunken, a sabbath-breaking, a defrauding, or an uncharitable Christian. He is not a Jew who is one outwardly in name, nor is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart.

For the clearing away prejudices, therefore, from the stranger's mind, and for the best intended admonition of all those of my Brethren who need it; I will now very briefly shew you mine opinion, *what Masonry is, and what every*  
*Mason*

*Mason ought to be*; or, I scruple not to assert, either in the court or in the cottage; in the city or in the village; in the church or in the house; before the king or the people; the prince or the peasant; I scruple not to assert, he deserves the name of Mason, no more than Judas, who betrayed his Master, deserved to be called a Christian; he deserves the name of Mason no more than Pilate, who delivered the just and holy Jesus to be crucified, deserved to be called a Christian; nay, he deserves the name of Mason no more than the soldiers who buffeted, spit upon, crucified the Saviour of the world, deserved the name of Christians, in all the acts of their varied cruelty.

From this beginning, I presume all who are strangers to my preaching, will prepare themselves for a language that is plain, homely, and searching; while those who have heard me before, I trust had no other reason but to come ready prepared for the same. No! my aim, in this sacred place, i. e. the temple of the living God, shall always be more to profit, than to please; to improve, more than to delight. For, my beloved hearers! I not only covet your friendship to-day, but I covet your affections to eternity. And as a minister of God, whether  
here



here or elsewhere; I hope I shall always have my views beyond the short and transitory scenes of human life.

First, then, I assert it, *as mine opinion*, that Masonry is the excellency of Christianity; and that every Mason is, if he is in reality a Mason, a true Christian; or at least he is in reality truly religious according to his profession, whether he be Jew or Christian. In this part of my subject I shall be very plain, because I mean to join two characteristical traits in one, viz. that the good Mason exercises the excellencies of religion, both towards God and towards man; or in other words, I mean to say, without any other division, that he fears and obeys God; he loves and serves his fellow creatures. First, I would observe then, that Masonry naturally teaches the fear of God; and therefore, every Mason, who is taught as a Mason, fears and obeys God.

I own, my friends, with this plain and close subject before me, I almost tremble for the popularity of the day. But what can I say? Shall I not rightly judge, that conscience is still more valuable than all the dying trophies of human praise? Surely it is! I therefore set out with observing, that if the Mason fears God, he must believe

believe God; I thus argue, if we fear God we come to him, and scripture saith, *he who cometh to God, must believe that he is.* Here my friends, English Masonry, and the English Mason, takes his first step of dissention and difference, from all those whom the author, which I at first noticed, accused as the instigators of the whole of that misery, which the world endures in the present *revolutionary insania*; and perhaps it may not be impertinent to say, that from this beginning was the cause of all this misery. Yes! Human pride conquered human wisdom; and then, proud man began to say, "there shall be no God;" hence I believe is derived, and is what was really meant by the fashionable word **EQUALITY**, *there shall be no God.* But differing from this, the first initiation of an English Mason, is always in the name of God, and of one of his holy Evangelists; and the idea of this same God, and all his perfections, continues to pervade every step of English Masonry; and as we rise in science, in the order of true Masonry, we as necessarily rise in all true religion. For we have no increase of any knowledge, without at the same time receiving an increase of the knowledge of God. Nor is this the only step of advance in the knowledge of God, in every advancing step of English Masonry. No! in all its institutions, in all its rules, and in all its or-  
O
ders,

ters, its candidates are not only every moment instructed and advanced, in the knowledge, of the being and existence of a God; but we are also taught, *not only that he is*, but that he is a rewarder of all them who diligently seek him; therefore we are not only taught to know him, but to love him. Yes, the secrets of Masonry, properly attended to, are the secrets of the Lord; and as we travel from the west to the east, and in that our pious journey, survey from the north to the south; the English lodge has no point, has no corner, has neither foundation or summit, where God is not recognized, and had recourse to, in all his holy perfections.

Believe me, my friends, the master who is without religion, must talk a language foreign to his heart; the pedestal, in a Mason's lodge, is always unfurnished without that book of books, of which God is its only author; and the jewels, both moveable and immoveable, have no significant reference, but as they refer you to Him, who is the author of all things; who is the giver of every good and perfect gift; whose hands are open, to supply your every want; and who alone is the source of every Mason's hope. Do we look in an English lodge, from the surface to the centre? High as the heavens, we behold Him, who  
manageth



manageth all creation, in the exercise of his wisdom and power. Deeper than hell, we see him carrying on redemption, beyond the narrow limits of all human philanthropy, saving not only a part, but the whole. Saying unto Death, I will be thy plague; removing the sting of death. Saying unto Hell, I will be thy destruction; breaking all its massy doors, and setting its despairing prisoners free. Look we from the north to the south, or *vice versa*, we see the seasons roll their usual round of uninterrupted variety. Forth comes smiling spring, in all her tender softness; the fostering sun, the moistening shower, and all the pleasing promises of plenty. Next shoots the summer's sun with full perfection, to bless the ripening year; which autumn, with her full fed fatness, showers upon the earth for man's enjoyment; and even when surly winter blows, we lose its essence of intention, if, even in that inclement moment, we ever lose sight of a God of love.

Thus stands, and thus is furnished, a Mason's lodge; the God of creation, the God of providence, and the God of grace, rises in the east, to shine upon her with glory; retires into (not from) the west, and blesses her with his presence. He stretches his arms of love from north to

fourth, and calls her his own beloved; and in all his dispensations; in the exercise of all his perfections; and in the manifestation of all his graces; gives to every enquiring individual, an experimental knowledge of himself.

The knowledge of Masonry then is, in this instance, certainly the knowledge of the eternal God, as the God of creation and providence; it is also the knowledge of the Lord Jesus Christ, as the God of redemption; and far from ascribing creation to a concuitous adhesion of matter, we believe in a God creating all things; far from ascribing the wonderful mysteries of providence, to the blindness of fate and chance; we believe in a God, ordering all things both in heaven and in earth. Far from crying out with the fashionable infidel of the continental revolutionary system, *Crush the wretch*; i. e. destroy the name of Jesus, with all his system of religion in the world; *we*, in all the steps of English Masonic advancement, cry, "*Hosannab to the Son of God.—Blessed is he who cometh in the name of the Lord.—Hosannab in the highest.*"

Masonry, English Masonry, is then the excellency of the fear of God; the Mason's lodge is the school of Christ, to all who wish to learn  
his

his discipline; and every Mason must, according to his sincerity in the mystic art, fear and obey that God, and only that God, who made him, who redeemed him, and who every moment provideth for him. Farther, in declaring to you mine opinion; I mean also to assert, that the true English Mason, is not only instructed in all those principles and sentiments, which lead him to fear, and obey his God; but he also manifests in all his conduct, the most constant and substantial proof, of the reality of this his love to God; by the love he exercises towards his fellow creatures. His conduct towards his fellow creatures, if he goes on in his Masonic improvement, tallies in a direct parallel, with his duty to his God. His heart is well affected with awful reverence towards the former; with sincerity and affection towards the latter. His tongue utters nought respecting either, but what may justly be expected to flow from those same sentiments. Hence he takes not the name of the one in vain; nor does he defame the character of the other. He speaks not blasphemously of his God, nor does he wantonly slander his neighbour. With him, praise continually waiteth for God in Zion; and with him, the character of his fellow creatures is always sacred, always unsullied. In the dedication of his time, he has regard to all God's



commandments, and the advice of all God's servants. He spends a portion of each day, and the seventh of each week, to the honour of his maker's name; and thus fervent in spirit, he maketh his election sure, working out his salvation, with fear and trembling. The rest of his time, he wisely portions out for his own and his family's welfare; reserving a due portion of the fruits of his laborious hours, to give, or to purchase from others, instruction for the ignorant, cloathes for the naked, bread for the hungry, drink for the thirsty, physic for the sick, consolation for the afflicted, and comfort for the distressed. The voice of distressed infancy in unconfined melody, resounds his name; and the widow's tears of joy, inscribe his praises. Indeed he knows of no sorrow in the cup of another, but his compassion soon makes him a partaker, for with a Christian sympathy he weeps with all who weep; he knows of no joy in the heart of another, but his affection makes him also a partaker; he envies no one their prosperity, but heartily rejoices with those who do rejoice. Thus in the church, and in all the duties of religion, he is a pillar indeed. He is exemplary in his piety, perseveringly constant in his devotions, nor does the sword of persecution, the cares or pleasures of the world, the laughter of fools, or the ridicule of infidelity,

move

move him from his God; or disturb him from his public, or his private duty. In his neighbourhood, his example is copied; and his name and character is proverbial. Those who are younger venerate him; his companions love him; his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gentle indeed, his wishes are his commands, for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord. To his children, he is the kind, the providential father, not the domineering tyrant; to his servants, he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage, or a palace; is, while he is present, the habitation of peace; and when there, he leaves it with reluctance; when absent, his return is expected with a pleasing avidity.

This short sketch is my opinion of what all the principles of Masonry, that I have ever heard of, are calculated to produce in every member of the society, who makes a proper use of them, as a Christian, as a neighbour, as the head of a family. His religion is the religion of Jesus, truly spiritual in its nature, and

in its effects, unlike the hypocrite, its productions are, if there is any difference, much better than its outside profession; its fruits exceed both in quantity and in quality, its leaves or its blossoms. He looks not to human opinion, or human judgement for his praises, or his rewards. He looks not to the present moment; for the good or bad decisions of those actions which he performs, not with an eye to human commendation, but with a more future, and a more extensive view; namely, a view to the decision of him who judges, not as man judges, according to outward appearance, but who judges from, or according to the intentions of the heart. Hence, though he may often fail in his just expectations of human approbation; he never fails finally of what he is infinitely more anxious to obtain, i. e. the approbation of his Heavenly Father, into whose hands, however imperfect his endeavours may be, according to the standard of Divine perfection, he never fears to deposit his character, and his expectations. For he is very certain, that he who knows his imperfections, is in no case untouched with the feelings of his infirmities, and will consequently judge more from his sincerity, than his perfection, and reward more from the standard of his pious intentions, than the consequences of his actions.



actions. Hence his mind is stayed in perfect peace, for though all should condemn him, his God will never condemn him; though all should forsake him, his God will never forsake him. Thus with a confidence, unshaken by all human insincerity, he trusteth in his God, fulfils his Heavenly Father's will, and looks to eternity for his reward.

We have now one more question to ask, and we shall then readily leave the defence of Masonry, to the candour of the public. If the principles of Masonry, (as I have already averred they do,) solely tend to produce the character which I have already described, viz. The good Christian; the good neighbour; and the good head of the family; pray what kind of a citizen do you expect, such a science, such a study, such a principle will produce; or in other words, what think you, will be the political principles of such a man? Will he who loves and fears his God, believes he receives all his comforts from his providence, and looks to his mercy, and his grace, for all he hopes, both here and hereafter to enjoy; will such a man, I ask you, be likely to join issue with those who deny the existence of this same God, and who scoff at all future hopes, both of religion, and eternity? Will the  
man

man who so loves his fellow creature, as to weep in all his sorrow, and rejoice in all his comforts; join issue with the plunderers of the world; and help to bring these into our country, who would delight to blast our every enjoyment? Would he who loves his wife, and his children; his friends, and his relations; join issue to bring murderers into his country, into his neighbourhood, into his house? I suppose not! My friends, hear me these last few words, they may probably be the last I may ever have the opportunity of speaking in your presence. First, strangers; believe me, Masonry, in the proper effects of all her principles, produces a good *Christian*, a good *man*, a good *citizen*, he fears God, he loves his Brother, and in the present moment, he is ready to come forward with his life and property, to save his country from that band of infidels, that horde of robbers and murderers, who banish religion and reason, for infidelity and nonsense; who bind on chains and fetters by way of giving liberty; who cut throats by way of fraternization; and who murder and plunder all who are richer than themselves, by way of establishing an equality in the world. Yes, my beloved friends, whatever may have been the conduct of many, who have falsely styled themselves Masons; it is the strict bond

bond of all our Masonic union; it is the inviolable doctrine of all our Masonic lectures; it is yet, the unimpeachable secrecy and solemnity, of all our most pious obligations; that we love the Brotherhood, not with a Frenchified fraternization, but with all true Christian affection. That we fear God, and keep all his commandments. That we honour the king, and are ready to defend his councils, abide by the laws of our constitution, and if required, fight for his life, his family, and his throne.

Brethren, hear me, if ye are Masons, in deed and in truth, ye will in every word, and by every action, evince to the world, the truth of this mine opinion, both of yourselves and of your profession: ye will neither espouse the cause of, or give sanction to the least trace of that infidelity, which, either in practice or sentiment, robs God, or Christ, or our holy religion, of the least glory, honour or virtue; and ye will also shew the same disgust, to this same infidelity, whether it is merchandized from France, or whether it has its growth in this country; for to our shame, as well as for our caution be it spoken; we have nurseries of that destructive poison, even in this country, which many, it is to be feared, have not been well aware of, till they themselves have unfortunately,



fortunately, and I hope very unintentionally, become its cultivators. Let my young friends especially, beware what new societies they venture to connect themselves with; the deadly poison, let me warn them, is generally wrapped up in a gilded pill. Nay societies\* there are in this country, which were once the glory of our ancestors, and the praise and honour of the nation; but which now, though they continue the same name, are little more or little less, than trains of preparation to infuse destruction through the kingdom, and bury their members in the ruins; their very terms of union, in many of these societies falsely called patriotic, are become odious to the ear of modesty, fidelity, and truth; from the baseness of the intentions they are used to cover. In these places, and in these societies, the word Liberty means bondage; Equality proceeds from plunder; to fraternize, takes its derivation from cutting of throats; and to have the religion of reason, which was once only to be found in the gospel of Jesus; is now to be poisoned with the deadly draughts of infidelity; to

---

\* I am sorry to observe that it is much to be feared the *Whig Club*, once a society the glory of the land, in its present state, deserves but little less than a commentary like this.

deny God; to despise Christ; and to be all philo-  
sophers. know ye not that what I now

My Brethren, know ye not that what I now  
say is strictly true? If then ye are Masons; ye know  
also, that in Masonry there is no such thing.  
Robertson however tells, and I believe he tells  
you the truth, that under the cloak of Masonry,  
wicked and designing men, have poisoned the  
morals, destroyed the religions, and overturned  
the constitutions of all the States in Europe! Yes,  
out of all the States of Europe, every king but  
one, and *that the king of England*, sipped in the  
poison and agreed to destroy religion; but little  
thought their own thrones were fastened to its  
footstool; they drank and they were blinded;  
they have sared as they deserved, they are  
crumbling with the destruction. *GEORGE OF*  
*ENGLAND*, piously refused the plot in its begin-  
ning, and he remains a monument of the wisdom  
of such a pious refusal.

English Masonry is also yet uncorrupted, and  
it remains also a monument of the wisdom of  
such incorruption; Masons then be grateful!  
Masons be faithful! Be advised to make full  
proof of the sincerity of your profession, and of  
the purity of your order! Be the purity of your  
conduct,

conduct, and the language of your lips, the shield of your royal art, and the sword for its enemies. Be advised to fear God, for without him, you have neither peace here, nor felicity hereafter; love the Brotherhood and all mankind, for love is the fulfilling of all law, *Masonic* and *Divine*; honour the king, and give praise unto the king's son, the one rules you as men, the other as *Masons*; nor can you slight the one without a breach of the commandments of your God; or despise the other, without a breach of the laws of your Order.

This is mine opinion now; this opinion, I trust, will abide with me till death: and this opinion, I doubt not, will rise with me, when, with our Provincial Grand and all our Brethren in the world, I meet at the right hand of the Eternal Grand, and join that immoveable lodge, where truth and love shall form the eternal union. In which lodge of the true, the faithful, and the perfect, may we all have a happy meeting.

PRAYER.



## P R A Y E R.

ALMIGHTY, God! and everlasting Father! View with tender compassion, thy assembled people before Thee; and let our united petitions as holy incense, arise and assail the ears of thy compassionate favours; we are the offsprings of thy creating powers; we are the objects of thy providential blessings; we are the subjects of thy redeeming mercy; make us then, gracious God, the subjects also of thy sanctifying grace; that we may truly glorify, and experimentally glory in Thee; as the one eternal! everlasting, undivided God! the Father, Son and Spirit. Impress upon every heart, the sense of thy favours already received; and may we gratefully acknowledge Thee, the God of all our comforts, and dedicate *that* life, universally to Thee, which was first thy gift; which is every moment supported in existence by thy almighty providence; and has been the wonderful purchase of thy all-suffering, all-redeeming love! We bless Thee, gracious Father! for all thy mercies bestowed upon us individually, and upon our families. Accept also, in the present moment, our acknowledgement for national fa-

YOURS.

vours. We bless Thee, gracious God! that we are still a nation, highly favoured by thine almighty protection! We bless Thee for a protestant; a pious ruler! We thank Thee for a king, that we can truly call our *Gracious King*! Establish his throne, in all that righteousness, with which we believe him sincerely clothed; not only in profession as the King of England; but in possession as a man, saved by thy influencing power. Bless him! for ever bless him! with all the riches of thy grace and mercy; and for his individual comfort, we pray, establish peace in his days; that his life, even in this world, may be as happy as we believe it is intentionally pious? Bless also! we pray thee, his gracious consort; and grant that as they endeavour to travel through life, in all the ornaments of matrimonial pious fidelity; they may both experience and enjoy the eternal union of souls everlastingly saved by grace Divine! Bless all their numerous progeny, both male and female; and in an especial manner, as we are in grateful duty bound at this moment, especially to pray; we do pray, that thou wouldst shower down thy Divine favours, with all their sacred influence, upon the head, and in the heart of our ROYAL GRAND MASTER, George Prince of Wales. As a man, and as a king  
may







may he succeed, and add lustre to his royal father, in all that dignity of which he is the rightful heir. As a Mason, may he encrease in science, and in pious labour; till, like Solomon and Hiram, he is the truly worthy, as he is in profession, the illustrious representative, of those illustrious Master Masons. Bless all our great men, and make them good men. Counsel thou our counsellors, and teach thou our senators true wisdom. Preserve our church from schisms, heresies, and impiety. Preserve our learning and philosophy from prostitution and infidelity. Preserve our labour from idleness and inactivity; give our armies true courage, and our fleets every success. And as we this moment truly stand a monument of thy preserving mercy, amidst the wreck of nations; continue, gracious Father! this undeserved preservation, and as a nation, we still retain thy favours; as a people may we still glorify Thee, in the enjoyment of those favours.

Dismiss us at this time, with a Divine sense of thy goodness. And as *men*, as *Masons*, and as *Christians*, may we know our privileges,—praise Thee for them; and still by earnest and sincere prayer, hold Thee fast, for the continual pre-

P

servation

servation of them.—We beg all for Jesus Christ's sake, to whom with Thee, O holy Father, and Thee, O blessed spirit; we beg permission to ascribe with all humility, *eternal* and everlasting praises. Amen, and Amen.



A  
S E R M O N

PREACHED AT THE

ANNIVERSARY MEETING

OF

*Free and Accepted Masons,*

AT WOOLWICH, IN KENT,

*On the Celebration of St. John the Baptist,*

1798.

---

BY THE

REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD,

AND P. C. C. FOR THE COUNTY OF KENT.

# 3 E R M O N

THE

OF THE

OF THE

---

BY THE

AND

OF THE

---

---

**SERMON,**  
**PREACHED AT WOOLWICH,**  
**KENT,**

*On the Celebration of St. John the Baptist, 1798.*

---

---

**ISAIAH, CHAP. i. VER. 17.**

*Learn to do well.*

**I**N all professions, there is the defective, and the real; there is the sentimentalist, and the operative; the professor, and the possessor; or to speak still more plainly, there are in all professions, those who are contented with putting on the outside garb of profession, without seeking that inward something, that should attach itself to the heart, and affections, and by which alone



is constituted the reality of the professions aimed at. Hence that just and severe scriptural reproof, "he is not a Jew who is one outwardly, nor is that circumcision, which is outwardly in the flesh only; but he is a Jew who is one inwardly, and the true circumcision is that of the heart." To prove this assertion, look we into the Christian world; nay, look we but into this professed Christian country in which we live, and you may find drunken Christians; whoremongering Christians; swearing Christians; lying Christians; sabbath-breaking Christians. Nay, if you would but excuse my plainness of speech, I shall observe, you may, according to profession, find Christians, who habitually defraud, deceive, and speak evil one of another; who, as the Apostle says, bite and devour one another; nay, you may find Christians, who are habitually more inclined to do evil one towards another, than they are to do well one towards another; yes, Christians there are who never seek the cottage of the distressed; who never hear, or at least, never listen to one single groan from the heart of affliction, or one single sigh, from the bosom of distress; who never attempt to wipe away the tear of sorrow from the eye of the widow, or the fatherless. All such,

such, I presume, if we must, out of politeness and good manners, call them Christians, can only be called professed Christians; they can never be said to possess Christ, or his spirit, in their hearts. Surely then, according to my first observation; all such characters as I have just described, may, without any great breach of Christian charity, be said to want that inward something, which should attach itself to the heart and affections; and by which alone is constituted the reality of the *Christian profession*.

Once more, let us aim at another detection; there are a set of people in the world, who are very proud of being called *Philosophers*. Well, be it so; now the word philosopher, like the word Christian, is intended to be descriptive of itself, and to describe the character, the nature, and the disposition of its professor; for instance, as the word Christian, signifies a person who professes himself a lover, a follower, and an imitator of Christ, the eternal Son of God, the Saviour of the world; so the word philosopher, signifies a person who is a *lover of wisdom*, and, consequently, a lover, a follower, and an imitator, as far as the frailty of human nature will admit, of all the operations of wisdom. Now as true wisdom is the first grand source of all

moral perfection and goodness ; so as far therefore, as any person is a true philosopher ; he must be a follower, an imitator, of all moral perfection, and of all moral goodness.

Now for the detection of this profession : Infidels of almost every degree, the atheist, the deist, the Socinian, are very proud to profess themselves philosophers ; but can any man in his senses believe, that a disbeliever of the existence of God, or of any of his perfections, or that a disbeliever, or a denier of the Divinity of Christ, the Saviour of the world, deserves the appellation of a philosopher ? Surely, my Christian Brethren, to be a lover of wisdom must be, to be a lover of God ; who is the only true source of all true wisdom ; and he must be a lover of all those perfections, which are the only true effects of true wisdom ; and he must also be a lover of Jesus Christ, who is the active excellency of all wisdom ; for his goodness redeemed the world. An infidel then, whether atheist, deist, or Socinian, is not a philosopher. But again, as a philosopher is a lover of wisdom, he must, according to the degree of this love of wisdom, be also an imitator of all the excellencies and perfections of that wisdom, which he professes himself the lover of. But is there any degree



degree of wisdom, or beauty, or excellency, or perfection, in overturning states and empires? in plotting the destruction of the laws and constitutions of the kingdoms in which we dwell? or of the nations which surround us? Surely no! such effects can never be the natural effects of true wisdom. Is there, again I would ask, is there any wisdom, or beauty, or excellency, or perfection, in contriving the murder of kings, and queens, and princes? Surely wisdom, or the effects of wisdom, can never be murder, or destruction; nay, is there any wisdom, or beauty, or excellency, in pulling down the tabernacles of the God of wisdom? the churches of Christ? and overturning all the altars of religion, and of religious worship? Is murdering, imprisoning, or banishing, all the ministers of God's word and sacraments; and thereby endeavouring to destroy all communication between God and the world; between Christ and his redeemed; any proof of wisdom or perfection? Or is there any degree of wisdom, beauty, excellency, or perfection in unsheathing the sword of war in every nation? in stirring up, or abetting the rebellious and discontented of any nation, to the danger of the peace and quiet of that nation? perhaps irritating the child to murder his parent, or the parent the child? the servant his master, or the master his

his servant? Are these, I say, or any of these, the effects of true philosophy? Are these, or any of these, the actions of the lovers of wisdom, which is beauty and goodness in perfection? Surely no! surely true philosophy, the true love of wisdom, knows no such vile and ungodly sentiments; attempts no such wretched and inhuman endeavours; performs no such base and unchristian actions. And yet, my friends, such is the abuse of profession, without possession; that all the rebellions; all the wars; all the disturbances; all the murders; all that distress of nations, which in the present moment rages and destroys Europe; and as it were shakes the very world to its centre; all this undescribable misery is originally the cursed, the infernal effects of the plot and contrivance of a very small number of men, who called themselves *Philosophers*. Such is the abuse of profession, where the reality of that profession is not possessed.

Hence I feel the necessity of the advice of my text, to this very small part of that well known body of people in the world, known by the appellation of *Freemasons*; for with them, as with all other bodies, there is also, I fear, the deceptive sentimentalist, as well as the sincere operator; yes, as under the cloak of Christianity,

and

and under the name of philosophy, the vilest characters have effected their basest designs; so I have little doubt, but that under the much admired name of our order also, many call themselves, what they really are not; many call themselves Masons, who are strangers to all the virtues of Masonry; and who are no more Masons in reality, than Judas, and all his imitators, who betrayed Christ, were true Christians, or than the impious Voltaire, and all his deluded disciples, who denied God, were true philosophers.

You, my Brethren, and the strangers also of this congregation, will, I am well persuaded, fully agree with me in this opinion, that it is but of little consequence to what society we attach ourselves, or by what peculiar mark or name we are distinguished from the rest of our fellow creatures; unless, under that name by which we are called, and in that society to which we are attached, we take the advice of our text, and "learn to do well," and thereby do honour that name or mark, by which we are distinguished, by an encrease of all those virtues which belong to us as men, and as professed Christians.

Hence my Brethren, in the present opportunity



nity of publicly addressing myself to you, I hope to be successful in two instances, of the intention of this address, viz. I hope, first, to be enabled in some measure to remove any evil and unjust surmisings, from the mind of strangers, concerning us, and our order; by giving you in their hearing, that advice, which they must judge, if they are Christians, truly applicable to themselves also. And, secondly, I shall hope to convince every Mason before me, that unless by being of our order he *learneth*, according to the *intention* and meaning of the prophet, *to do well*, to improve in his morals, and be active in every good word and work; though he has its name, he has not his nature; though he wear our badges, he is a stranger to our real ornaments; though he possess all the gold, the silver, the precious stones of Solomon's temple, or of Solomon's house, nay though with these he possess all the most valuable treasures of the world beside, he possesses none of the really valuable jewels of Masonry.

I begin with observing, that it is satisfactory to too many who have been convinced of their past misdoings, and are stirred up to see the necessity of some change, in their life and conversation; it is satisfactory, I say, to too many of these,

these, that they wash them, and make them clean from their past enormities; that they put away the evil of their past doings; and that they cease to do evil. Now this is, we must all confess, a very material part of true conversion; but my friends, the best that can be said of it is only this, "that it is a good beginning," and if this is all that had been thought requisite to save the soul, the prophet should have stopped also. But behold he stoppeth not, there is, he goes on to observe, something farther to be required, than that negative goodness of ceasing to do evil; yes, an active piety is also requisite, for as well as "*to cease to do evil*," we are also commanded, "*to learn to do well*."

Now, this text, my Brethren, is very applicable to you as a junior Lodge.\* Yes, as younger Brethren in the royal art, methinks it comes to you in a good time: for as many of you are but newly initiated, few of you, if any, can have forgotten the conditions, upon which alone you obtained your initiation. Now if you remember

---

\* This Lodge had been constituted by the Provincial Grand little more than a year and half, when this Sermon was preached.

rightly,

rightly, you must remember, that you were obliged in your initiation, to give strong testimony, that you had at least, that negative goodness which precedes our text; for indeed, unless you had given good testimony, that you had ceased to do *evil*; you know, the doors of our order were unalterably shut against you. It is therefore in good season, I trust, that I have now an opportunity of following those serious impressions, which you must, if you had any proper sense of your engagement, have received in your initiation into our royal order, with the positive part of that goodness and righteousness, to which Masonry, the beautiful handmaid of Christianity, is so universally calculated to win your hearts, and all your best affections. *Learn to do well*, is an advice, my Brethren, peculiarly adapted to the very name you bear; for to be a Free Mason, in the real and plain meaning of the term, is to be in a state of all others the best calculated, both to learn well, and also to learn to *do well*.

The theory of Masonry, contains something of the whole of science; the operative part of Masonry, is the practice of all the virtues of all the sciences. Therefore to be initiated only into the theory of Masonry, is at least to be in the way of learning well; and if we follow on  
to



to exercise the practice of Masonry, it will as assuredly lead us into the way of *doing* well; and both to learn, and to do well, is the whole of our religion, whether as men, as Christians, or as Masons. For, first, to learn to do well, implies, that we fear God; and, secondly, that we keep his commandments. First, to learn to do well, implies, that we fear God; this is indeed in part implied in that negative part of righteousness, which is described in the verses preceding our text. For without the fear of God, in some degree, we shall never, I fear, be inclined to cease to do evil. But, as I have already observed concerning all professions, there is such a thing as fearing God, and not being active in that fear. And, my friends, by such a fear, we can bring no honour to his name, nor can we possess any comfort in our own souls. No, my beloved hearers, it is not enough that we do not positively and publicly deny the being, the existence, and the perfections of a God; but, if according to the prophet's advice, we learn to do well; we shall enter into the lists of his advocates as his real admirers; we shall give public testimony, both in word and action, that we believe and adore his sovereignty and power; that we believe and admire his mercy and goodness; and that we believe and obey the dictates

of

of his word and providence. And, active as his adversaries are, in taking away his name, and his glory, from amongst men; so we who are his professed advocates, should be more than equally active, in publishing forth his name, and his perfections; in shewing forth his praises, and his goodness; and establishing in the earth his glory, and his majesty. As his enemies are bold in denying his name, so his friends should be more than equally so, in spreading his fame abroad. As his enemies are persevering in every effort to put him away; because they fear him; so surely his friends ought to be still more persevering, to establish his glory, because they love him.

In this point of religion, my friends, the present is a day of evil report indeed. The daring attempts of infidelity, in the present awful æra of the world, are truly alarming indeed to every truly pious mind; and he who would hold up his hand for God, can scarcely stretch out an arm, but he is in danger of feeling the poison of infidelity. Indeed, in the present day, to deny God, is too frequently esteemed the polite effect of sensibility and free-thinking; to laugh at religion, is too often thought a part of manly education; and to be rude, immoral, immodest, lascivious,  
and

and impudent, is too frequently judged to be spirited and gentlemanlike. Yes, in the present fashion of impiety, to speak of religion, is to call upon you an odium; to fear God, is thought mean and pusillanimous; and to dare to check the mad careers of vice and immorality; is to be rude, impolite, and spiritless. In a word, according to the too prevailing sentiments of the present day, to be pious is insanity; to be moral is meanness; to be religious is fanaticism.

With you, my Brethren, I beseech you, let not these ideas have any existence. As I know it is the nature of your order, and the excellency of your profession, to afford you an opportunity to learn and know better things, concerning the fear of God; in the knowledge of his name; in the admiration of his glory; and in the reliance upon his mercy; so I advise; learn ye to *do* well. Yes, my Brethren, you must know, and you ought to be careful to acknowledge it, both in word and action; you must know if you are possessed with common honesty, and gratitude, that if you have paid any attention, that it is the leading feature of all your Masonic researches, and instructions to propagate, and establish this *leading, master*, sentiment of all true religion, and virtue, "That God is, and that he is a rewarder of all  
Q
them



them who diligently seek him." Thus far then, in the first part of learning to do well, *is to fear God*; and thus then, the religion of Masonry and the religion of the Prophet, go hand in hand.

We will now, therefore, hasten briefly to the second part, of learning to do well, i. e. that of keeping his commandments. And this brings us immediately to the peculiar reference of our text. Yes, my friends, it leads us to consider, that the religion of the Mason, like the religion of the Prophet, has a reference in its effects, far beyond the narrow boundaries of our little self. The religion of the Mason, in its second part, is according to our Saviour's paraphrase of the second table of the law; like unto the first in its duty, in its excellency, and in its importance; and its duties can no more be dispensed with: for if we learn to do well, in fearing God, we must also learn to do well, in seeking judgment; relieving the oppressed; judging the fatherless; pleading for the widow; for on these two commandments, the belief, and the love of God; the kindness of affection, one towards another; and not on either alone; but on these *two* commandments, depend all the law and the prophets; and without them both, we can ne-  
ver

yet be said to understand, either Moses, or the prophets. Many indeed have been, and many still are the individual attempts to separate them; but it is impossible. "If ye love me," says Christ, "ye will keep my commandments; and this is my commandment, that ye love one another." If, says one of the disciples of Jesus, "If thou knowest that thy brother have need, and shuttest up the bowels of compassion against him; how then dwelleth the love of God in thee?" The love of God, and the love of man, are inseparable, as the sun and light, the fire and heat; the shadow and the substance. "For he," saith the same Apostle, who saith, "he loveth God, and hateth his brother, is a liar, and the truth is not in him."

Learn then, my Brethren, to do well in this second part of the religion of your order. Seek judgment; that is, enquire what is right, that ye may do it; and be solicitous to be found in the way of your duty; and walk not with adventurers. Seek *judgment*, i. e. learn the peculiar duties of your station; and be strict in the *performance* of those duties. For instance; art thou in power; exercise that same authority with mercy and clemency; and while others have to call thee master, or lord; know thou, and con-

sider, that thou hast a Master in heaven. Art thou rich, be charitable to the poor; and consider, that though thou hast much in thy possession, thou thyself art but a steward, and hast a Lord over thee, who will surely hereafter call upon thee, to give an account of thy stewardship. Art thou poor, and in low occupation; perform the duties of that station, with diligence and fidelity; be contented with thy station; nor envy thou the rich and the powerful. Seek judgment, render unto all their due, tribute to whom tribute is due, honour to whom honour, fear to whom fear; covet not the throne of the king, nor envy the seat of the nobles. But be sure if thou art learning to do well, that thou art in the station which *he*, who knows better for thee than thou canst know for thyself, has, for thine own good, placed thee there; yes, it shall be proved hereafter, that thou art in the very station, which, if thou fulfillest its duties, shall eventually prove for thee, the best station. Seek then judgment, and while thou fearest God, give honour to the king; so shalt thou have the rewards of righteousness, and the blessings of peace.

Again, learn to do well one step further, and I leave you sure, of the realms of bliss; nay, already



already partakers of the felicity of the truly blessed; i. e. relieve the oppressed; judge the fatherless; plead for the widow; or as the prophet would most undoubtedly mean, be kindly affectioned one to another in brotherly love. The former step of seeking judgment, was political righteousness, and makes only a part of the good man; this latter is a collection of all the Christian graces, centered in one general course of doing good, and forms the compleat character of him, who has both ceased to do evil, and learnt to do well,

Now, that the advice I am now giving, may be in some measure, applicable to all, I first observe, that this last step of learning to do well, can alone compleat the character of the true Christian; therefore none here are compleat without it. And that the advice I am now giving, may be peculiarly applicable to my Masonic Brethren, I observe to you, that without this last characteristic trait of Christian perfection, the Masonic character is altogether incomplete. We may talk of religion, its doctrines, its precepts, and its privileges; we may talk of philosophy, with all its train of human perfections, and human acquirements; we may become Masons, boast of its secrecy, its science, and

its morals ; put on all its gaudy trappings ; and ornament ourselves with its richest external jewels. But, my Brethren, if our religion is destitute of love to God, and of charity towards our fellow creatures ; if our philosophy is destitute of philanthropy ; or if our Masonry is destitute of the activity of doing good ; away with religious profession, it is but an empty name ; away with philosophical sentiment, it is but a sounding brass ; away with Masonic pretensions, they are but as tinkling cymbals. But when religion, namely, the true fear of God, and the love of our fellow creatures ; accompanied by those two fair handmaidens, philanthropic philosophy, and active operative Masonry ; begins her travels on the earth ; all the groanings of misery and distress ; and all the sighings of afflictive sorrow ; are quickly softened into the more pleasant cadence of thankful praises, and of grateful acknowledgments ; the mangled limbs of the oppressed captive, are soon relieved from the galling chains of oppression ; the wrongs of the fatherless, are quickly relieved ; and the tears are wiped away from the helpless widow's cheek. Here, says religion to this or the other philosopher, soothe this troubled bosom, and give resignation to this perturbed heart. Here, says religion to the active Mason, bring thy medicine to heal this sick father, and restore him

him to his weeping mate ; revive this dying parent to their mourning offspring ; bring a portion of thy bread, thy wine, and milk, to this famished infant ; bring thy garment, and cover the naked limbs of this forlorn destitute ; and take in the arms of love, this friendless, female orphan, and place her in that asylum, which ye have unitedly provided for such objects of distress ; go wipe away yon weeping widow's tears, nor let that mourning eye let fall a curse against thee. Yes, daily, my Brethren, daily ! let the secrecy of thy Masonic benevolence, publish to him who seeth in secret ; tears unnumbered wiped away ; groans unnumbered smothered in praises ; sighs unnumbered drowned in thanksgivings ; then in that awful day, when the secrets of all hearts shall be disclosed, then ! shall the gazing multitude, who have curiously enquired our secret, be astonished to know ; that the greatest deep of Masonic secrecy, was the unpublished act of doing good.

In actions like these, let religion, philosophy, and Masonry, unite their standard, and all the world are Brethren.

Now to God the Father, Son, and Holy Ghost, be ascribed, as is most due, eternal and everlasting praises. Amen, and Amen.

Q 4

PRAYER.



# PRAYER.

**MERCIFUL** Father! God of all grace and truth! Bless the present assembling of ourselves together, with the choicest of thy spiritual favours, and may the immediate effects of thy holy word be in us all, the fruits of righteousness to the glory of thy everlasting name! Lord God Almighty! descend with a new creation upon every soul, and from that miserable chaos, which sin has effected in every heart, by corrupting every affection of the soul, form and effect that new nature, which is produced not by blood or the will of man, but by the effectual working of thy holy spirit; create us anew in Christ Jesus, and may we in deed and in truth, put on that new man, which by Christ Jesus our Lord, is created in righteousness and true holiness. Soften, gracious Father! soften by thy Divine influence, every heart, and make us readily susceptible of all thy Divine impressions. Instil into our minds a hatred to every sin, and a love and inclination to every degree of holiness, of piety, and of virtue. As men, in every character we sustain, may we truly consider, that *it is appointed for all once to die, and after that*

*the*

*the judgment*; and may this serious consideration, induce us to think seriously; to speak cautiously, and to act always conscientiously; may every pious engagement, whether Christian or Masonic, have all their intended effects, to influence our hearts to tenderness, to benevolence, to charity, to purity. May we in the sermons we hear, and in all the lectures we join in, learn daily more perfectly, the happy and purer language of the once persecuted, but now everlastingly exalted Galilean. May we so acquit ourselves in the church, in the world, and in our families, that all who see us, may be enabled to take laudable notice of us, that we have been with Jesus; and that to us, every school of wisdom, whether the church, the meeting, or the lodge, every school, is to us the school of Christ. Bless, we pray Thee, merciful God! the king upon the throne, his gracious queen, and every branch of that illustrious family; and establish their throne in righteousness; make their sceptre the sceptre of peace; and may the crown of these realms, flourish upon the head of one or another of that same family, so long as the sun and moon endureth.

Bless, we pray Thee, the great council of the nation; may their consultations be held in righteousness;

righteousness, and thy Divine wisdom, the standard  
 of all their best endeavours. Establish, we pray  
 Thee, in all the world, the blessings of peace;  
 may the destructive sword of war, be sheathed;  
 and all the enemies of peace, put to flight and  
 confusion. Bless this, our yet happy nation!  
 And may we be as eminently grateful, and pious,  
 as we have long been eminently blessed, by thy  
 gracious favour and protection. Bless the imper-  
 fect services of this day; and as a society, who  
 profess a peculiar attachment to the religion of thy  
 Holy Child Jesus; in all its piety towards God;  
 and in all its charity and benevolence towards  
 man; may we so let that glorious light of effec-  
 tive righteousness, shine before men, that others  
 seeing those good works, which are, in deed,  
 and in truth, the natural, as well as boasted  
 effects of our union; may truly glorify thy name;  
 and may such daily be added to the church, and  
 united to each other, in every bond of brother-  
 ly love, as shall be everlastingly saved. These,  
 with every other blessing, which thy purer wis-  
 dom seeth we stand in need of, we earnestly  
 beg for ourselves and others, through the alone  
 merits, and for the alone sake of Jesus Christ,  
 our Lord and Saviour. Amen! Amen!

Bless, we pray Thee, the great council of the  
 nation, may their consultations be held in right  
 counsels.



A  
S E R M O N

P R E A C H E D

A T R A M S G A T E, I N K E N T,

A T T H E

C O N S E C R A T I O N A N D C O N S T I T U T I O N

O F T H E

J A C O B ' S L O D G E,

S E P T E M B E R 3, 1798.

---

B Y T H E

R E V. J E T H R O I N W O O D, B. A.

C U R A T E O F S T. P A U L ' S, D E P T F O R D,

A N D P. C. C. F O R T H E C O U N T Y O F K E N T.

# SERMON

PRELIMINARY

AT RAMSOAIE IN KENT

AT THE

ASSOCIATION AND CONSTITUTION

OF THE

JACOB'S LODGE

SEPTEMBER 8, 1875

BY THE

REV. JETHRO IN WOOD, F. A.

CORRAT OF ST. PAUL'S DISTRICT

AND F. A. FOR THE COUNTY OF KENT

---

---

**SERMON,**  
**PREACHED AT RAMSGATE,**  
**KENT,**

SEPTEMBER 3, 1798.

---

---

PROVERBS, CHAP. IX. VER. 1.

*Wisdom hath builded her house.*

A Quotation from the writings of that good, and great, and grand Master of all Masters, can I should suppose, at no time, be unpleasant, or unseasonable to a Masonic congregation; and upon the present occasion, the constitution of a lodge, to take him as my patron, and judge; by way of examining the foundation of this newly consecrated house, and see whether it is really the



the building of *wisdom*; will, I hope, be candidly considered as reasonable a choice, as it must be esteemed a seasonable one. Folly, and madness, my friends; immorality, and profaneness; vice, and wickedness; are, we too, experimentally know, rearing their gaudy fabrics, in every corner of the world; and men too eagerly seeking them as the asylums of felicity, are daily entangled in the labyrinths, or buried in their ruins. On the other hand, sorry, truly sorry am I, to be obliged to remark, that rare indeed are the houses which wisdom buildeth, and still fewer, I fear, are the sincere votaries of this beautiful goddess. It is the task of this moment, and peculiarly the duties of my office, in the present exercise, to follow up the scientific labours of our Provincial Grand, in the constitution and consecration of the new Lodge of *Masons*, in this neighbourhood; *with a caution to its members, and a declaration to the public*, that in the business of this day, we fully hope, we confidently expect, *wisdom* hath builded her house, that she hath hewn out her seven pillars; observe, the foundation of the building must be good, and substantial. "*It hath seven pillars*;" its furniture is good also and plentiful, by which those who turn in unto this house of *wisdom*, may be rendered truly happy here,

and

and prepared for a blissful eternity hereafter; for she hath killed her beasts; she hath mingled her wine; symbols of that richness of wisdom, and science, and religion, which she, i. e. Wisdom, hath plentifully prepared, to inform the understanding; to inform the heart; to influence the affections; and to feed those souls to immortality, and eternal life, who seek her habitation; who enter into her temple, and who submit to her instructions, and her discipline.

Whoever reads this chapter, will easily perceive, that its language is metaphorical; and if you take it scientifically, it is a contest between wisdom and folly, science and ignorance, which of them shall win the soul of the passing traveller. If you take it morally, and religiously, it is then a contest between vice and virtue; faith and infidelity. Christ the king of righteousness, and satan, the prince of the power of the air, who of these shall win the soul, and captivate its faculties, and affections. Read it Masonically, (for Solomon, was one of the greatest, the best, and the most zealous Master Masons that ever lived upon the earth:) we therefore, feel a right to read it Masonically; and the contest embraces both the former senses. Yes, read it Masonically, it is the invitation of science in all its

its varieties, and of religion, in all its moral and spiritual excellencies; exhibiting all their lovely charms, to allure the wanderer, and win the unwary traveller from the dangerous paths of ignorance, irreligion, vice, and sin.

This, then, my beloved hearers, is the single idea which I shall draw at this opportunity, from my text; and with which, I shall endeavour both to caution my Brethren, and inform the public; i. e. that a *Mason's Lodge*, being duly constituted, and religiously consecrated; it is the fault of its members, whoever they may be, if they prove not to the public around them, that *wisdom hath indeed builded her house*; and that therefore, there is now an additional place of security, improvement, and happiness, for Masons; and into which, others, whosoever are inclined to virtue, may enter, may eat of wisdom's bread, and may drink of the wine which she hath mingled; may forsake the foolish, and may live and walk in the way of understanding.

Now to enlarge upon this idea, as practically, and as familiarly as I can, and to endeavour that all, both Masons and others, may be as religiously benefited as possible, I shall, first, observe, that as we take upon us to assert that, in the  
 confi-



constitution of a Mason's Lodge, wisdom hath builded her house ; so we likewise assert, that a Mason's lodge is, or at least ought to be, a school of true, useful, universal science ; and, secondly, a school of true piety and religion. First, then, I shall observe, that a Mason's lodge is a school of true, useful, and universal science ; it is the house of wisdom, and where wisdom presides, there surely must be the school of science. To be votaries in the house of wisdom, and we cannot but be at least in the way of improvement, and the degree of our improvement, in the midst of opportunities and privileges like these, must eventually depend upon ourselves. In this school, i. e. a Mason's lodge, geography, astronomy, philosophy, with all the liberal arts, are, or ought to be, the subjects of our lectures, and are in those lectures, when properly delivered, so plainly, and so familiarly expatiated upon, and explained ; that while the most refined understanding may be elegantly improved, and luxuriously regaled ; the meanest capacity, unless totally closed against all its own good, cannot depart wholly empty away. All the faculties of the soul (in themselves naturally tending to improvement) may feed upon their own natural sustenance ; and in one science or the other, continually receive, with encreasing appetite,

R

more

more or less of those mental, and therefore the only true, pleasures of the soul; whose perfection, either of excellency or felicity, can only be fully known and experienced in that future and more perfect state, where the incumbrances of human frailty, and the pressures of mortality, have no effect on the immortal powers.

Yes, my Brethren, here, in this school, a Mason's lodge; with scientific ardour, we are led to trace the structure, and explore the deep foundations of that wondrous fabric, built by nature's God; and here, different from many of the schools of human wisdom, we want no human arguments to prove the glory or the reality of his existence; for it is the peculiar province of Masonic science, to direct her improving sons to study nature, to study her in her most unaffected garb, and in all her works, to view, with the eye of faith and pious adoration, her incomparable Master Builder. Yes, Masonic astronomy, uncorrupted with scepticism, views in the first grand luminary of the world, the image of its great creator, and feels a willingness to be enlightened with *his* light, who is the light of love. Nor does the most distant shining luminary, however diminutive in its appearance, at all diminish the idea of the Masonic astronomer respecting

respecting *his* greatness, who with the same omnipotence, formed the lesser with the greater light; for though perhaps with a Newton he has not capacity or learning, to measure the bulk, the rapidity, or the distance of every orb with which the firmament is adorned, yet in the unstudied simplicity, and yet highly finished language of a Moses, he readily acquiesces in this opinion; "*he made the stars also.*"

Masonic geography also, unaffected by human pride, forms his ideas of the earth's construction, according to his ideas of the Divine wisdom, and power, and goodness; and though he cannot in human language with the most learned, altogether minutely describe all the curious nature of the adhesion of matter, or fully delineate all the curious properties of specific gravity; yet, in the pious language of David, he readily acquiesces, "*as for the world, and the fulness thereof, God hath formed them.*"

Masonic philosophy, unadulterated with the fashionable infidelity of the day, which, while it pretends to enlighten men's understanding, and illumine the world, banishes every sentiment of religion, morality, and virtue; and totally destroys all the generous, and the social affections



of the human heart; Masonic philosophy, uncorrupted with this cursed infidelity of Voltaire, and his wretched companions; Masonic philosophy, I say, becomes with us the handmaid of religion; and aids, and assists in all those practical efforts which have a direct tendency to reform the soul, govern the passions, eradicate the corruptions of the heart; and gives the Deity his own proper throne and temple, viz. the Masonic bosom.

And to the practical effects of these three grand and leading sciences, are added in the Masonic school, the tuition of all the lesser ornaments of the human mind; for though the Masonic astronomer dwelleth on high, and hath thoughts sublimely exalted to the firmament above; his heart is unelated with pride, and the lowest of his fellow travellers on the earth, claim his polite attention, and his kind urbanity; though with the line of geographic knowledge, he spans the circumference of the earth, and of the seas; the meanest of his Brethren, the lowest of the sons of men, can never be out of the reach of his Brotherly affection. Yes, my friends, Masonic geography embraces within its line of philanthropic affection, all the sons of men, wherever scattered, wherever dispersed: the European, the Asiatic, the American, and  
the

the still darker sons of Afric's burning sands, are in Masonic sentiment, members of that same family, of which the creator of the universe is the common father, of which Jesus, the Saviour of the world, is the undistinguished elder brother; and of which, when redemption takes its intended universal measurement, that one fold shall be everlastingly established, over which there will be but one shepherd, Jesus the Father and Brother of all. Yea, his philosophy, unlike that infamous principle which pretending to fraternize, lifts the weapons of destruction, and the sword of war and bloodshed, against the dearest ties of nature, the Mason's philosophy is the true fraternizing philosophy of the enlightened soul, the humane, the benevolent, the charitable; and his Brethren are of every tongue, and of every nation, and of every clime. For, my Brethren, as well as a school of human science to improve the understanding; the truly and Masonically constituted Lodge, is, *secondly*, the source of that wisdom, which cometh from above. It is the school of Divine, as well as human learning. And wherever its lectures are properly delivered and enforced, and properly attended to; wherever its rules are properly adhered to, and abided by, it may be strictly called the temple of true piety.

That the intention of this house of wisdom may

be, and often is abused, that it may be, and often is profaned; is, I am very sorry to confess, too true, because like all other human societies, it will at all times, be liable to possess its defective members. But you who are advocates for Christianity, cannot condemn Masonry on this account, for you will easily remember that a Judas may creep in, even amongst the smallest numbers; and in general experience, we know that few indeed, are even the little circles of family compact, where all its members are wise, where all are prudent, where all are truly pious. But that it is the natural tuition of this school, which corrupteth its pupils, I scruple not, in this most sacred place, most positively to deny. Nor will I ever flinch from the most scrupulous examination, if fairly called upon, to defend, before the king, or the people; in public, or private; this assertion that I have just now made, respecting the purity of the natural tuition of this school, i. e. a Mason's Lodge.

Has the citizen in his national, in his neighbourly, or in his domestic concerns, any religious obligation of thought, word, or action to fulfil; surely this obligation is enforced, is bound upon him in his Masonic engagements, with tenfold energy, and with tenfold bonds. Nor



can scripture language itself more clearly explain, or more powerfully enforce, his various duties as a member of universal society, than that of the Masonic lecture; it is indeed a compilation of scriptural instructive duty to God, as the leading principle of all human actions, and by which, will naturally be biassed, all our conduct towards our fellow creatures, Our duty to God, is in every Mason's Lodge, which is at all properly conducted, the leading and prevailing trait of every part of Masonic tuition; and where that is the case, surely you have every reason to expect, in every degree, from the youngest novitiate, to the oldest member, these truly useful, and truly ornamental characters; the faithful citizen, the good neighbour, the virtuous husband, the tender father, and constant friend.

First, the Mason, if properly impressed with the instructions of the Masonic school, must be a faithful citizen; I know with some, this characteristic, which we glory in, is in the present moment, somewhat doubted. And because we profess to have a secret in our order, which none uninitiated can be acquainted with; and because many who professed themselves Masons, have in many places upon the continent, put on Masonry as a

cloak to conceal their political crimes; so I am not ignorant, that we of this country, in this part of our character, and in the present moment, labour under a very unfavourable suspicion; but if we examine this fairly, how unfair is this dark suspicion; for, first, surely every man of common sense must confess, that secrecy can be no true or determinate criterion of guilt; for Jesus, the author of the best, and indeed of the only true religion of the world, admonished his followers to perform almost all their duties in secrecy, and some of his own most wonderful works of mercy, and of power, were performed apart from the public eye! Yes, he sought the wilderness, the distant valley, and the private garden, to perform many of his most gracious works, both of piety, and of charity; of reproof, and of encouragement; of weeping, and of rejoicing! *secrecy* then can be no true criterion of guilt, however generally we experience, that wickedness and treachery, may for the peculiar reasons of success or impunity, seek the darker corners of the earth, for the performance of their evil deeds.

A second cause of this unfair suspicion, I cannot also but judge, equally futile with the former. That Judas covered his covetousness, with the  
the

the cloak of charity; and afterwards betrayed his master with a kiss; could, I am sure, common charity must allow, be no censure upon the love of John, the zeal of Peter, or the persevering faithfulness of all the rest of Christ's disciples.

Further, and still more to the detection of fallacy; Can, I would ask you, can the complicated villany of a foreign prince, be any censure upon the complicated goodness of our national George; or though almost all the crowned heads of Europe, have sacrificed their religion, at the shrine of infidelity; is that a substantial, is it a fair reason, that our king, amidst all his exalted piety, should be styled an infidel, or an hypocrite? Surely no! Surely as rational beings, we pass no such unreasonable judgements; and wherefore then, though all the Masons upon the continent, with all their leaders, their princes, their nobles, and their illuminati, were first infidels, and then traitors; shall that stain, indelible as it may yet remain, shall that stain, sully the character of the English Mason, whether noble or common? or brand with infamy, that illustrious character, who waves with triumphant glory his royal hand over the Masonry of this country? Surely, for Christian charity's sake, we hope not! Nay we firmly believe far to the contrary.



trary. And as an advocate, both zealous and determined, as an advocate for this order, from the strongest conviction of its excellency, both in politics, and in patriotism; I scruple not to challenge our bitterest reviler; to fix upon one single Mason who dare affirm, that in any of our transactions, whether public or private; there is a single trait either sentimental or practical, in all our Masonic order; which bears not even the very enthusiasm of loyalty; and whilst from long experience of every national, domestic, and religious blessing, we enjoy, we cannot but adore our king as our tender father; so also, doubting not the excellency of his hereditary successor; as men, we cannot but love him as our prince, as Masons, we cannot but adore him as our Grand. Nor further, my friends, do I fear to challenge any accuser of the Brethren, to this additional enquiry, i. e. that of counting over your national volunteer corps; and amongst them Masons innumerable, you shall find in scarlet and in blue; with the sword, and with the bayonet, with the heart, and with the fortune, ready, yes, almost enthusiastically ready, to lay down their lives for their King, and for their Prince, for their Country, and for her Laws. A Mason's Lodge is a House indeed of Loyal Patriotism, and firmly fixed upon the Seven Pillars, it will,

I doubt

I doubt not, firmly stand the Test of every Trial, whether of Contest, or of Solicitation.

Again, to the excellencies of a patriotism, excelled by no society, there is taught also, in this House of Wisdom, every neighbourly and domestic qualification, that can give to human actions, their proper and characteristic excellency; or that can at once render her pupils useful and ornamental members of society. Christian love, and philanthropic benevolence, are amongst the most prominent features of our order; and whoever of our members act not, as far as understanding and ability will allow, according to these sentiments, his *profession* is an *empty name*; he may indeed, go in and out amongst us, but he cannot be of us, for if he had been really and sentimentally of us, he never could have departed from us in action. Indeed, the Christian description of morality and domesticism, is the only true description of Masonic morality, and of Masonic domesticism; for just as that describes, what every man ought to be; so the Masonic lecture, forms and models her every docile pupil. And whoever enters into that house, which this day, *wisdom may be said* to have newly built in this neighbourhood; though he enters rough as the unpolished ashler, newly hewn

hewn out of the quarry, yet, if he is docile and zealous, soon by the curious art of the Master Masons, and their Fellow-Crafts, will all his native roughness begin to vanish; and the polish of the most kind urbanity, and of the most refined humanity, will quickly appear in its stead, and shew forth itself, with all the graces of a *meek and quiet spirit*. Hence, if the initiate truly and effectually receives the instructions of our secret Royal Art, you will find him readily and constantly practising, all those duties which are ever esteemed the best ornaments of human society, the strongest proofs of Christianity; and by which alone, we can either perform any part of the Divine will, or be useful in society one to the other. Yes, in this order, my friends, is found, wherever its members are truly what they profess to be; in this order is found, in all their best excellencies, those grand characteristics of human glory; *the husband, the father, the brother, and the friend*.

First, the husband; in this assertion, I shall at first seem a little paradoxical, to the female part of my hearers; for I am very unpleasantly acquainted, that they are somewhat restrained, in their approbation of our order; because they mistakingly imagine, that that secrecy which we pretend



pretend to, may have a tendency, to hold back that universal communication, which is so much the bond and felicity of the matrimonial state: but let my fair auditors believe me, that the laws of Masonry command us to withhold nothing from *them* which can possibly add any thing, in the least degree to their felicity; and that *that* secrecy which we pretend to, and with which *they* are, I believe, sometimes not a little angry, is more a bond of union amongst ourselves, than it is any key of deprivation to them, of all, or indeed of any, of those thoughts and affections of our souls, by which the heart of every Mason is united to that his better self, his beloved wife. And this I am bold to declare, that if ever Masonry was made the channel of any husband giving one unquiet moment to his wife, that man is, by this his unnatural conduct, the very disgrace of Masonry, the most vile accuser of the Brethren; and an horrid blasphemer of all good, and of all holy things. Yes, my female hearers, for whose felicity I will be always most anxious, the good Mason, must be the good husband; and what perhaps will be still more pleasing to the tender hearts of my present female friends, he must be also a good parent. Yes, so far from Masonry possessing any thing which may tend to estrange us from these our best affections, the wife of our bosom, or the offspring of our persons;

sons; that in every Masonic engagement, nay, even in our most pious labours, we are strictly charged, to yield and surrender our whole souls to that charity and love, that affection and duty, *which nature gives*. Yes, which nature gives, to the wife, and also to the child. These dearest and undivided objects of our affection, firmly bound up by every string of the heart; and as well provided for, as our best exertions both of body and mind will admit of; *then*, with whatever remains, whether of the affections of the soul, or of the remnants of property and fortune; we hope we have no selfish passion; no groveling or covetous desires. *No!* Masonry, in all her lessons, forbids the smallest indulgence of any of these sordid affections; and the heart of every good Mason, is, by the same spirit of benevolence and love, by which it diffuses happiness at home, equally expanded, though in lesser, because in more numerous streams, to diffuse happiness abroad. First, to our *Brethren*, and then to *all the world*. For the child in distress, the Mason's bosom has always an open corner; where, like his dignified Master, the Saviour of the world, he frequently carries the lambs of the flock. For virtuous sorrow, the Mason's eye, has always, at least the pitying tear; and he thus truly enjoys the luxury of a tear, in weeping with those who weep.

To

To instruct the ignorant, and defend the female orphan, we have not only, our own peculiar asylum; but we have also our mite, wherever these pious institutions may at any time seek our additional, or extraordinary aid. To wipe away the widow's tear, and heal the rancled bosom of distress; Masonic pity, and Masonic benevolence, hold out in the hand of charity, the richest cordial of comfort; sincere endeavour; the softest balm of commiseration; zealous exertion. The fleece of his flock is always ready to make garments for the naked, and the uncovered; the wheat of his floor is always ready to be threshed for the hungry; his cruise of oil, and his barrel of meal, never cease to be divided, till they fail in their produce; and wherever any distress may be found to be beyond the limits of his ability, and fortune, though grieved he has no more to give, he gives his hearty wish, he breaths his anxious sigh, he prays his fervent prayer; these, my beloved hearers, these are the lessons which are taught in the house which, when Masonry employs the architect, wisdom buildeth; *the fear of God, the honour of the king, the love of the Brotherhood*; and good will to all mankind.

Now to the members of this newly constituted  
Lodge,



Lodge, in this neighbourhood, I address myself with the most serious concern, and with all the anxiety of the most affectionate brotherly love. I charge you before God, and under the authority of our highly worthy Provincial Grand, I most seriously charge you before God, that you make manifest proof, to all around you, that wisdom and goodness, not folly and vice, hath here indeed built her house, in the consecration of the *Jacob's Lodge*; and indeed may all those same blessings of the Grand Architect of universal nature, rest upon *you*, which rested upon that holy Patriarch, after whose name, as a body, ye are called; yes, with a numerous progeny of holy Brethren, may he bless you; and with corn, and wine, and oil, may he continually sustain them, and their families, and their households. Let the piety of that holy Patriarch, after whom you have so religiously chosen to be named, be always the standard of all your actions; let his confidence in his God, in all his tribulations, be the standard and pattern of all your religious exercises; and may the same God descend by the three grand rounds of the holy Patriarch Jacob's ladder, FAITH, HOPE, and CHARITY, and give you all that lively trust and confidence in your holy patron's God, which guided all the future conduct of the truly pious Jacob.

To

To the rest of you, my Brethren, as also to the whole of this congregation ; I give my best thanks for your very amiable and pious attention to these my zealous, though very humble endeavours, of cautioning the Brethren universally, not in any instance, to let their good be evil spoken of ; or from any cause, to suffer strangers to condemn, untried, this our institution, which I assure you is ancient as the universe ; pure as the Maker of that universe ; and beloved, I may truly say, by all ; both high and low ; rich and poor ; who have made trial of its excellencies.

S

PRAYER.

## P R A Y E R.

**ALMIGHTY** Father of mercies ! God of all grace and truth ! source of all true wisdom ! Bless, we pray Thee, with the light of thy truth, and the sanction of thine all-glorious presence, this assembly of thy people, now prostrate before Thee ; lift upon us the light of thy countenance, and save us with an everlasting salvation. May the present assembling ourselves together, meet with such a portion of thine approbation, that we may all be truly benefited ; and thy name everlastingly glorified. As members of our particular society, may we be all united in the true bonds of Brotherly love ; and may the true fear of God, so influence every bond of our sacred union, that our Masonic principles may bear the true insignia of all Christian perfection !—Let thy holy blessing, most gracious Jehovah ! rest upon the peculiar engagements of this day ; and as we have both publicly and privately, most earnestly invoked the sanction of thy power, thy wisdom, and thy holiness, upon the house this day consecrated to thy glory ; so we now conclude with earnestly beseeching Thee, to give to us, that blessing which



which no one can revoke; and that function which no one can disannul.

May the members of this Lodge, upon which we at this time peculiarly implore thy blessing; each of them enjoy and participate those rich blessings, which the richness of thy invariable promise bestowed upon that holy Patriarch, after whom they are most religiously named. May their teachers be enabled to cultivate in the minds of the present members, and in the hearts of all future novitiates; those three grand principles of the Christian religion; which are, in the Masonic symbols, always acknowledged, as the three grand rounds of that conveyance of the descent of the Spirit of God, upon that holy Patriarch! Yes! gracious Father! may all these people have that *Faith, which is the substance of things hoped for; the evidence of things not seen.* May they possess that *sure Hope*, and confidence, in all the future realities of eternity, that shall at all times cast a pleasant insignificance upon all temporal felicities, trials, and distresses. And may they all possess that true *Christian Masonic Charity*, that shall give them, in their hearts, and in their bosoms, all the true and unabating felicity of the Love of God; and produce in their actions, all the true and sub-

stantial effects of the true and unadulterated love of their fellow creatures. And above all, may it be truly found, that as in every Masonic bosom, there always truly remaineth *Faith, Hope, and Charity*, that in the life of every Brother, the greatest of these, according to the apostolical picture, the greatest of these, is *Charity*.—To the true effect of this great, this truly Christian purpose, rest thou, almighty Jacob's Father! upon this Masonic assembly now before Thee; and with all the energetic powers of thy Divine and heavenly influence, generate in every soul, those holy principles of Divine and heavenly Charity, that shall influence the hand, the heart, and the conduct, superior to every human prejudice; and we, one and all, Christians and Masonic Christians, be *Brethren*.—Make us useful members of society; preserve us from the religious and the political defections of the age in which we live; fearing God truly, may we honour the king loyally; and may this truly Masonic petition be fully answered, "*that God would bless the king, and give righteousness to the king's son.*" May the enemies of our country, whether within or without, be overturned in all their most violent attempts; subverted in all their most private schemes; and at last converted to their own true interests, *namely*, the  
love

love of all those things, which give honour to God; safety to his annointed; and peace to the world at large.

Gracious Father! we pray for all mankind; that thou wouldst send thy gospel of peace into every corner of the world, and all its holy influence into every corner of every human heart. Bring together the Jew, the Turk, the Infidel; and let all join, not only the professed, but the really converted Christian; that we may now see the beginning of that happy day, when thy true and saving knowledge shall fill the earth, as the waters do the channels of the sea. Yes, holy Father! give us a small taste of that prospect, when all intelligent nature, shall begin to participate that universal restitution; which shall bend the revolting universe to nature's God; and thou, who really art so, begin to be acknowledged; truly *the all in all*. Great God! Dismiss us now with thy holy, thy benevolent blessing; in the name, and through the merits of that same Jesus, to whom with Thee, and the Holy Spirit, we ascribe as unto *one God, eternal and everlasting Praises. Amen, and Amen.*



**H Y M N S,**  
**SUNG BEFORE AND AFTER THE SERMON,**

*Constitution of the Jacob's Lodge.*

Written by Brother **MATTHEW GARLAND, F. C. O.**

*Before the Prayer for the King.*

**O** Thou, whose dread Almighty Hand,  
Laid the foundations of the world;  
Whole power no creature can withstand,  
Whole vengeance on thy foes is hurl'd,

Thou, who with majesty Divine,  
Hast clothed the Heavens with radiant light;  
Ordain'd the sun by day to shine,  
And form'd the moon to rule the night.

To Thee our songs of praise we bring,  
To Thee address our fervent prayer;  
With length of days crown George our King,  
And make our land thy special care.

So

## IV.

So shall the wond'ring nations own,  
 All victory from Thee is given ;  
 And view Thee as the Corner Stone,  
 Whereon we Brethren build our Heaven.

## Before SERMON.

## I.

**W**HEN David's Son with wond'rous skill,  
 A Temple did prepare;  
 Israel with zeal his courts did fill,  
 And God was honour'd there.

## II.

Celestial rays of glorious light,\*  
 The sacred walls contain'd ;  
 The pure refulgence day and night,  
 With awful force remain'd.

## III.

O may thy presence, gracious Lord,  
 In our *Assembly* be ;  
 Enlighten Us to know thy Word,  
 That We may honour Thee.

## IV.

And when the final trump shall found,  
 To judge the world of sin ;  
 Within thy Courts may We be found,  
 Eternally shut in.

After

\* I. Kings, chap. viii. ver. 10, 11. II. Chron. chap. vii. ver. 1, 2.

*After SERMON.*

I.

**L**ET JACOB'S Sons their voices raise,  
To Zion's glorious King;  
And in exalted strains of praise,  
Loud Hallelujahs sing.

II.

Glory, dominion, grace, and might,  
Ascribe to God on high;  
Laud him ye Host of Angels bright,  
Throughout the starry sky.



A  
SERMON

PREACHED

AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF

*Free and Accepted Masons,*

AT MAIDSTONE, IN KENT,

JUNE 27, 1799.

---

BY THE

REV. JETHRO INWOOD, B.A.

P. C. C. FOR THE COUNTY OF KENT;

AND CURATE OF ST. PAUL'S, DEPTFORD.

SERMON

DELIVERED AT THE ANNUAL MEETING OF THE

CHURCH OF THE HOLY TRINITY

ON SUNDAY MORNING

SEPTEMBER 10, 1883

BY

REV. JETHRO INWOOD, B.A.

OF THE CHURCH OF THE HOLY TRINITY

AND CHURCH OF ST. MARK, DUBLIN.

---

A

S E R M O N,

PREACHED AT MAIDSTONE,

JUNE 27, 1799.

---

MALACHI, CHAP. iii. VER. 17.

*And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spareth his own Son that serveth him.*

THERE is perfect beauty in all the works of God. When he had finished creation, his own eye, which is always infinitely perfect in discernment, and ever unsullied in judgement; pronounced, that *all was very good*. In his providence, such is the excellency of his guidance, and the universality of his care, his knowledge, and his protection; that a *sparrow* falleth not to

T

the



the ground, without his permission; and the very hairs on our heads are all numbered. In the work of redemption, that *superior*, if any one work of God can have any peculiar superiority over another, that superior effort of his inherent goodness, shines with a lustre, which is worthily adored by angels, which is inexpressible in all the most powerful efforts of human language, and which eternity, past, present, and to come, is alone long enough fully to explain. In his present, and in his future judgement, and in all the effects of that judgement, whether present or future, which, with respect to our present, or our eternity of existence, may be termed his *final work*; there is an *equal beauty* as in all his former. He always does, and he always will, with infinite wisdom, with the strictest justice, and with the most unspotted righteousness; discern between the righteous and the wicked, between him who serveth him, and him who serveth him not; between him who entereth into, with a desire to perform, the sentiments of *Divine determination*, and him who runneth counter to the counsels and wisdom of Divine and irreproachable judgement. Yes, the former, i. e. the righteous, when he maketh up his jewels, will immediately enjoy that glorious  
selection

selection of being *bis*. The latter, i. e. the wicked, will require, and therefore must endure, all the severity of the refiner's fire. The *former*, i. e. those who enter into, with a desire to perform, the sentiments of Divine determination; will, notwithstanding all the exertions of their enemies, to the contrary; will be immediately spared, even with all that affectionate pity, with which a father spareth his own son that serveth him; from all severity of suffering and endurance, both of present and of future punishment. The latter, i. e. those who run counter to the counsels and wisdom of Divine and irreproachable judgement; will require, and consequently must endure, that necessary, that strict, and righteous chastisement and correction, which is necessary for the restoration and renewal of that perfect order, and that perfect beauty, of that system of universal glory, purity, and felicity; for which universal nature was intended, in its first creation; for which, it is, in providence, hourly supported; for which, the God of nature, in the person and character of Jesus Christ, endured the cradle, the cross, and the grave; and for which, all the work both of present and future judgement, consistent with the essential glory of the Divine mind, is so eminently calculated to produce.

To a serious consideration of this selection of distributive justice, in some degree, in all the present, and fully and finally in all the future determinations of Divine judgement; our text eminently refers, upon every occasion, whether public, as in the present instance, or private, as in our general sphere of action, the Christian preacher and the Christian hearer; and that also, in every character he sustains, whether as the offspring of his Creator, or the companion of his associates in the world. And how far, the words which I have now delivered, as the motto of my present address; may be made applicable to our present meeting; I feel no hesitation in leaving to the candor of that part of my audience, for whom I am in the present moment particularly engaged, and whose affectionate partiality, I have, upon so many prior occasions, so very universally, however unworthily, so particularly enjoyed. And that it can, by any means be irrelevant, to the experience and sentiments of the other part of my present hearers; my fears are wholly banished by their very respectable appearance, and by their very Christian like behaviour.

The judgement of God then, I proceed to observe; both in its present and future determinations,



minations, produces this selection of distributive justice; i. e. that it distinguishes between the righteous and the wicked; between him who serveth God, and him who serveth him not. The former, i. e. the righteous, and him who serveth God, as our text particularly expresseth, it spareth in the present, from all severity of judgement; and it rewardeth in the future, with that high, that inexpressible, and that distinguishing badge of glory, and honour, and felicity; which, I suppose cannot fail of being fully understood, in that elegant and expressive term, of *being his*, when he maketh up the jewels of his kingdom.

Our subject then, divideth itself into two parts. First, by way of instruction, *the description of a character*. Secondly, by way of encouragement to the obtainment of that character; their present preservation, and their future rewards. Which we will endeavour practically to improve as we proceed, by a faithful application to both the distinguishing parts of the present congregation; namely, those who are *Masons*, and those who are not *Masons*.

First, the character! this character, which by way of instruction, I would endeavour at this

time to exhibit to your attention, is depicted both in the verse preceding our text, and in that which follows it; and is described with those peculiar appellations, which are always, or at least very generally used, as expressing a character of the highest worth, of the most universal excellency. If you only say as in the verse preceding our text, "*he feareth God and shinketh upon his name;*" you must acknowledge, for I am sure conscience will acknowledge, that to do *this* habitually, he must be universally a good man; and that for this simple reason; the habitual fear of God, will ever be an habitual antidote to all evil, and to all sin. But again, if you say, as in the verse following our text, "*he is righteous and serveth God,*" it is the very same, both in nature and in degree; he is a *good man* and a *good Christian*, and if he is a Mason, he is also a *good Mason*. The first, the most prevalent trait in his character is, then, this, he *feareth* and he *serveth* God. Now this part of my subject I would thus introduce. His service of his God, is eminently descriptive of the nature of his *fear* of God. For, my friends, I am well persuaded, that there is a fear of God; which may be instilled into the minds of men; and which indeed many, I am sorry to observe,

observe, without any reflection upon any of my present audience, of my profession, endeavour to instil; and against which, I shall ever think it one of my first duties in the Christian ministry, to enter a positive caveat. *There is a fear of God*, which will never, I am well persuaded, produce any service, truly acceptable to him. For instance, to fear him as an austere sovereign, difficult to please, and captious in his choice of service; to fear him as a cruel tyrant, little noticing, and seldom deigning to accept, even the most humiliating services of his creatures; to fear him as a hard and churlish master; ever anxious to reap where he has not sowed; ever covetous to gather, where he has not strewed; is a *fear*, more becoming the sojourning Israelites, in the land of Egypt, before their unrighteous task masters; is a fear more becoming the trembling slaves of a Nero's arbitrary sceptre; or indeed, is a fear more becoming the more modern mockery of the Liberty and Equality, of the trembling slaves of a *French Directory*. But to fear God, as *he* ought to be feared; and which alone can produce that service, with which he can possibly be pleased; is, if we may compare the high things of the spirit, with the things natural to our present experience, and in any



degree equivalent to our present knowledge; is to fear him as an affectionate child regards the paternal, authority, however firm, of his tender and indulgent father. Is to fear him, as the faithful servant regards the kind, however persevering authority, of his kind and benevolent master. Is to fear him, as the subject of a free and well regulated government, regards the authority of him, who is indeed, his *supreme*, yet *fatherly* governor. Now from a fear like this, may justly be expected, a service, honourable and beneficial to the served, and pleasing and easy to the performer of the service. As a *child*, he listens with the most anxious attention; and obeys with the most willing alacrity. Every command bears to him, the voice of love; and all obedience, is the act of affection. And farther, he who thus fears God, will anticipate all, the very extremity of command, rather than procrastinate, even the lenity of request; indeed *his* request will be that of Samuel in the vision of the night, "*Speak Lord, for thy servant heareth;*" or with the astonished Paul, in his journey to Damascus; "*Lord what wilt thou have me to do.*" He who thus feareth God, will never wait, like the slothful servant, to know, what part of the command he may avoid with impunity; but is rather

rather anxious for the increase of the command; that he may prove the reality of his affection, by the zeal and activity of his obedience. These, and only these, are the valuable sacrifices of the law, and of that obedience to the command; with which God is well pleased. It is from love alone, we can ever fully compleat the tables of the covenant; or ever justly fulfil the standard of Divine obedience. In vain is every oblation of the new moon, or even of the holy sabbath itself, upon any other principle; No! love alone, says Jesus, is the fulfilling of the law.

Listen, my friends, but a single moment, to the pleasing voice of natural affection; attend, my beloved hearers, in any single instance to the commands of disinterested *friendship*; and these alone, according to their degree, are the true standards for any measurement of that Divine, and religious obedience; which proceeds from the true fear of God. *With this love*, the Majesty of heaven, sits high enthroned in all his creatures bosoms. With this love, the sceptre of the Almighty, easily bears its sovereign sway, over every affection of his creatures hearts; *and with this love*, the human soul soars above all human distinctions, and all human impediments, and  
flies

flies upon the wings of obedience, to rest for ever upon the security of Divine approbation.

But again, the truly righteous, not only fulfils, in a very superior degree, this first part of his character, in the fear and service of his God; but he is righteous in his character, in the moral sense of the word, and serveth his *fellow creature*, from that same godlike principle, of all godlike actions, *namely, Love*. Now this is the grand criterion of all human judgement, respecting the character of our fellow creature. For, my friends, the intercourse of the human soul with its Creator, in the exercise of love, or fear, or any of the consequent fruits of these, i. e. prayer, praise, adoration, and the like; this intercourse, no one but the spirit of the man himself, can possibly so clearly discriminate, as in any sense *properly* to pass, either praise or censure. No! my friends, *it is secret all*, betwixt me and my God; you know it not. It is secret all, betwixt you and *your God*; I know it not. This intercourse is spirit with spirit; and the bodily eye, or the bodily ear, are strangers, total strangers, to all the operations of the spirit of a man with his Creator; or the spirit of the Lord with his creature man. However, notwithstanding this  
reciprocal



reciprocal secrecy of intercourse, between God and man, there is a clue by which with fair judgement, the criticism of just reason, and the aids of inspiration, there is a clue, by which we are authorised in some measure to judge, both of the nature, of the degree, and of the sincerity, reality, and utility of this intercourse. The argument of scripture, which we may always very justly style the truest criticism of all just reason, stands thus; "*he that loveth God, will love his brother also*"; and again, "*he that loveth him that begat, loveth him also who is begotten of him.*" And this same principle of love, which produceth in the conduct of the true Christian towards God, our religious reverence, and our spiritual service; must naturally produce in the conduct of the good man, the benevolent regard, the fraternal affection, and the tender and faithful services of man to man. When our Saviour, therefore, for his glory, saith, "*if ye love me, keep my commandments*;" man says to man, and Divine reasoning every where authorizes this similarity of request; if you love me, evidence that love in your practice. It is *practice* only that can ever fully or substantially prove the truth or the reality of any sentiment; therefore we thus go on to argue and advise; Is man, under Divine authority, your ruler and governor?

vernor? render obedience to him, according to the measure of his authority; thus saith scripture, "*honour to whom honour; fear to whom fear.*"

Again, Is man, by the same distribution of Divine judgement, your friend, your companion, your equal? avoid any assumption of this equality in your conduct, for fear of the baneful poison of jealousy; as scripture also saith, "*and let each esteem others better than himself; be kindly affectioned one towards another with brotherly love, in honour preferring one another; be not high-minded, but fear; for God exalteth the humble, and giveth grace to the meek and lowly.*"

Again also, Is man, who is your fellow-creature; whose body is a composition from the same mass of earth, and whose soul is breathed from the one and the same source, from whence all life proceeds; and to which at least all intelligent nature, must return; Is this man, I say, by the same ordination, in the plan of Divine providence, appointed little, and low, and illiterate, and poor, and afflicted, and oppressed; perhaps also diseased and despised; cast out from the concourse of human observation, is esteemed by many of his fellow-travelers

lers in the world, the filth of the earth, and  
 the offscouring of all things? *Brother Mason!*  
*Brother Christian!* *Brethren all!* I proclaim unto  
 you, in the most public manner; and I call  
 upon you to lay this up in your minds, as a cir-  
 cumstance that will be fully examined in that  
 coming judgement, in which the sinner will be  
 punished, and the saint saved with an everlasting  
 salvation; yes, I proclaim to you that this very  
 character, indigent as he is, whether in body or  
 in mind; this very character, is your *Brother*;  
 he has a demand upon your affection; he has  
 an inherent right to certain shares of your pro-  
 perty; and if you only regard your superiors to  
 bow down to them; if you only regard your  
 equals to be sociable with them; and neglect  
 your inferiors, and relieve them not, you exer-  
 cise not the wisdom of religion; nor can you  
 ever enjoy, the conscientious rewards which  
 she ever bestows, upon her disciples of love.  
 No! it is only this, i. e. the exercise of this  
 love, that can compleat the Christian, the Ma-  
 sonic, or indeed, to any degree of excellency,  
 the human character. Self interest, with a thou-  
 sand other motives, may challenge our attention  
 to the rich and the honourable: our own com-  
 forts, as linked with theirs, may call forth our  
 attention to our equals; *pride*, and *conscience*,  
 and



and *self-approbation*, may, with a variety of other influences, draw our purse strings to public charity; but for the *private* exercise of true Masonic benevolence, or of Christian charity; by which obscure distress is brought to light, and secretly relieved; by which hidden modesty is noticed and rewarded; by which the secret tear of sorrow is privately wiped from the cheek of undeserved misery; and by which infantine affliction, or indigence, is with the unseen hand of benevolence, brought forth to public enjoyment, and public utility; these, and circumstances *like* these, can only arise from that true, that unfulfilled, that all perfect source of *Divine love*, shed abroad in the heart, which is the only source of all good, and the only true influence of all good actions. It is this, and this alone, compleats the *man*; it is this that finishes the Christian character; it is this that is the true rise of every *Masonic degree*; and it is only this which is the most illustrious jewel of the Master Mason.

Finally, therefore, whether you are Men, or Christians, or Masons; this philanthropy, is the only true, substantial, or ornamental finish of the picture of that character, which the Lord of hosts saith, shall be *his* in the day, when he maketh

maketh up his jewels; and *which* in the present instance, he will spare, as a man spareth his own son that *serveth him*.

Hence ariseth, our *second* proposed application of our text, by way of encouragement, to obtain the already described character; *namely*, their present preservation, and their future rewards. *First*, their *present preservation*, which I understand, as promised in these words, "*I will spare them as a man spareth his own son that serveth him.*" This character thus promised to be preserved, is expressed, as to its extent in numbers, in the most unlimited and unconfined manner. *First*, individually, every man, all over the world, may claim support from this glorious promise of the Father of his spirits. In every nation, says the apostle, "*he who feareth God, and worketh righteousness,*" the very character I have been describing, "*is accepted of him.*" Never, saith David, the Divine poet of Israel, "*never did I see the righteous, or his seed, unsuccessfully begging their bread.*" No! wherever this character is to be found, there we may depend upon it, the arm of the Lord is stretched out, to support, to spare, to protect, and to save. View the pages of every history, whether sacred or civil, and you find your Abrahams, your Isaacs, your  
Jacobs,

Jacobs, and your Josephs; your Moses, your Joshuas, and your Samuels; yes, these righteous individuals, wherever dispersed, or wherever distressed; you will find the arm of the Lord ever near to disperse their enemies, to reward their friends, and to spare and protect them from all excess of suffering.

Again, in a national sense, it is only righteousness can save a nation; for sin, says Solomon, is the destruction of any people. It is this standard of the British nation, i. e. the standard of righteousness, that to the present moment, lifts her head above all her enemies; and exalts her so highly in the annals of all European fame, that like Zion of old, her foundations are immovable, and her pillars are unshaken. And though, like all human establishments, she has her sins, her corruptions, and her imperfections. And though like all human bodies, she has many diseased and unrighteous members; yet within her boundaries, every degree of irreligion is still, *blessed be God*, a popular opprobrium. And though to our shame, we must confess, there is much debauchery, much infidelity, and much of all kinds of wickedness, committed within our nation; yet compare her with those nations that surround her on the Continent, and compare her  
to



to one in particular, i. e. France; and sure she may be called, even a righteous nation. She murders not her kings, her queens, her princes, or her nobles; she defiles not the sanctuaries of the living God; she neither murders nor banishes the priests of the temples of the Lord of hosts; she tramples not upon the laws of the state, or upon the ordinances of the God of heaven; she sets not up the idol of reason, to undeify the eternal Jehovah; nor does she blasphemously, and as it were, with the utmost stretch of infidelity, call death an eternal sleep; No! on the contrary, blessed be God, all these persons and circumstances are with her, and in her counsels, sacred things; and she neither murders the one, nor despises or demolishes the other; and therefore I believe it is, that amongst the present awful, and almost universal wreck of nations; and when the arm of the Lord God omnipotent, seems in the present moment stretched out, to destroy many nations upon the earth, and particularly in Europe; for their daring wickedness, their unrepented-of corruption, and their blasphemous, and increasing infidelities; he views the righteousness, at least the prevailing righteousness, of the British nation; he hears the supplications of her praying people; and he views her preserved and supported ministers, still safe

U

under

under the horns of the altar; and therefore he spareth her, as a man spareth his child that serveth him.

Lastly, I would observe, how, in another sense, this promise of God's preservation is fulfilled over the righteous; to which observation I am particularly bound, in the present moment, and in the present engagement; and by which observation, I doubt not, I shall stir up, particularly in every Masonic heart; the most lively sensations of gratitude and praise, to that great Grand Master of the universal lodge of nature. When I look round me, upon the present numerous assemblage of our Royal Order; and recollect the alarm, which we must all of us lately have, very severely experienced, had we not have been much supported, by our own conscious innocence and integrity; I think I see, and I hope all my Brethren will see it also; I think I see in the present moment, a full fulfilment of the promise of our text; *I will spare them; i. e. the truly righteous, as a man spareth his own son that serveth him.*

Here is, my Brethren, another annual assemblage of Masons, met together; we meet also in our Lodges; we walk together in the streets of our kingdom; we appear in a body in the Temple

Temple of God; we depart in peace; and we remain in honour. And we see this pleasing appearance at an awful moment; when an act of parliament is passing, or has passed, properly, wisely, and judiciously to put a stop to the assembling together, of almost all the united societies of the kingdom. Why, my friends? Why this uncommon favour, from a government, indispensibly and necessarily the most watchful, the most jealous, and the most careful, that ever exercised the functions of senatorial wisdom and power upon the face of the earth? I'll tell you why! Respecting the Masonic Order; notwithstanding all its secrecy of Brotherly union, the members of that government are well convinced; yes, they are firmly assured from the best authority, of its *moral purity*, of its *religious sincerity*, of its *political integrity*. They are well informed of our sentiments; they are equally acquainted with our practice. And they know, and are well assured, that we love and fear our God; and that to serve him is the first prominent and leading feature of all our most secret and firmest bonds of fraternal union. They know, and are well assured, that we love our King and Constitution. Dictators and Directories we want none of. But we are ever ready, yes, if called upon, at a mo-



ment's warning, we are ever ready to rally round the throne, and support with our persons, with our lives, and with our property, that noble, that royal, that illustrious personage, and all his family, that now sways the British sceptre. And when the God of heaven shall see fit to remove from him the earthly crown, which in this life graces his royal forehead, and which is truly graced by his wearing, and places upon his head, that heavenly diadem, he so richly deserves, as far as human merit can deserve; we will, yes, I fear not to speak for Masons in general, we will, with equal zeal, exalt our voice, to hail our Grand and Royal Master the Prince of Wales, in his stead,

Farther also, they know and are well assured, that we aspire not at any equality with our superiors, but as we can fairly acquire it, by our industry, our wisdom, and our integrity. No! the property of the rich we have no desire to plunder. By imitation and persuasion, we will always, if we can, cause the property of the wealthy to be dispersed for the relief of the indigent, and to supply the necessities of the poor, and the distresses of the afflicted. But farther than this, we are fully contented with what the wisdom and goodness of God hath appointed. It is indeed true, and it is indeed as reasonable as

it

It is true, that we do, and we ever will, rejoice, most, in the greatest riches of the most charitable.

Farther, and finally, our favours from government are, I am well persuaded, granted, because they are well assured, from their personal knowledge, for the major part of them are also a part of us; because they are well assured, that we love, and honour, and are ready to obey, all the laws, and the whole magistracy of the kingdom, as the appointments of heaven, as the servants and representatives of the great Governor of the universe; we therefore despise no authority, but whenever senators have made us laws, we judge with a very wise and sacred character in this kingdom,\* we have nothing more to do but to obey them. Farther also, they are assured of us, that we love all mankind, and one another most affectionately; consequently, as a body of philanthropists, from the very nature of our union, we want no foreign contention, farther than what is necessary for the honour, and prosperity, and preservation of our own country; we want no civil or domestic wars; we want no degradations of the great and good; we want no undue equality with any of our superiors. No!

---

\* Dr. Houlley, the present Lord Bishop of Rochester.

all we want is, an honourable peace; true and lasting amity; and universal love, *because all we are brethren*. Professing, holding, and practising these principles, the everlasting *Yehovah*, the Grand Architect of the universe, and the infinitely Grand Master of all Masons, hath by his own interposition; under the auspices and intercession of an illustrious Brother,\* spared, amidst the present just wreck of societies in general, our Royal Order; saved us from the unjust suspicions, which many who know us not have uncharitably entertained concerning us; and delivered us from the unmerited restrictions, of our enemies. My Brethren, we now stand almost unrivalled, a society, not not only saved by our God, but protected and smiled upon by our invaluable government. Masons, be grateful, God, and the king, and his best servants, are your saviours, your protectors, your friends.

Lastly, for I fear I shall weary your patience, the righteous character, whether an individual unseparated in the world by any peculiar name or denomination; whether a citizen of any peculiarly righteous nation; or a member of any peculiar society; whether a man, a Christian,

---

\* The Earl Moira.



or a Mason; this righteous character shall be his, saith the Lord of hosts, in that day when he maketh up his Jewels. *Blessed be the God and Father of our Lord Jesus Christ, for this his unspeakable promise.* The words which from our text I have now repeated to you, may be truly said indeed, to beggar all human description. *Jewels*, you know, even in the hand of the master polisher, are always nicely preserved from the ruthless hand of every unskilful artist. And when they come into the possession of the person they are to ornament, they are viewed as more than equal, they are ornaments of self; the Mason has his Jewel near his heart; indeed *every man*, be his Jewel what it may, the wife of his warmest affection, the child of his heart, or the friend of his bosom; *guards his Jewel*, as he guards his life. But there is an expression in scripture, which surpasseth, as indeed all scripture must, which surpasseth every expression which I can possibly advance upon this subject, and with a very short observation upon that scripture, I will now conclude what I would say upon this grand and encouraging part of our subject, and that is this. God saith, concerning this character, this Jewel which I have been describing and encouraging you to obtain; *"be that toucheth you, toucheth the apple of mine eye."* Delicate! Infinitely delicate deposit

posit of a Jewel. Creation may moulder into dust! Sinners may receive their due punishment, and universal nature may dissolve! But he, who toucheth the Jewels of the Lord of hosts, toucheth the apple of his eye! Brother Masons, and fellow Christians all! Destined from eternity for this grand character, I earnestly call upon you, forfeit not for a single moment, one mite of the excellency of such an inestimable worth. Sully not for a moment, by any religious, moral or political disaffection, the purity, or the brightness of this inestimable character; for becoming Jewels, i. e. being righteous, ye are the glory of the Lord of hosts; ye are the honour of his creation; ye are *the eternal brightness of his everlasting crown*; and the destined beauties of that kingdom, where the redeemed of the Lord will ever be honoured as the purchase of his blood. Which character may every one in this very numerous assembly, become this moment, anxious to obtain; and every future moment solicitous to preserve, we beg it for the sake of Jesus our elder Brother, to whom with the *Father* and the Holy Spirit, as unto one everlasting Jehovah, be by us, and all his, now and ever ascribed, *eternal and everlasting praises.* Amen, and Amen.



